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THE

COVENANT:

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

EDITED BY

P. G. M. JAMES L. RIDGELY.

"BUT THE FIRST OF THESE ARE CHARITY,"

VOL. I.

Baltimore:
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CONTENTS OF No. 1.

Introductory Remarks, ... page 1
Joint Standing Committee on Education, ... 4
Odd-Fellowship and the Church, ... 9
Notice of the Lodges in England and the United States, . . . 10
Grand Lodge of the United States, ... 10
A suggestion relative to the establishment of a library, . . . 12
The Orphan—Education of, ... 12
Resolution of G. L. U. S. relative to a congrat. address to the breth. Eng. 17
Notice of the Annual Report of Relief, ... 17
Report of relief by the Maryland Lodges for 1834, ... 18
" " " " " 1835, ... 19
Recapitulation and remarks on the above reports, ... 20
Articles of association of Board of Trustees of Odd-Fellows' Hall, N. Y. 21
Article X. of constitution of G. L. of U. S. relative to represent. by proxies, 24
Address of Br. Tho. Yates Walsh, upon the occasion of dedicating Odd-Fellows' Hall in Baltimore, ... 25
List of Grand and Subordinate Lodges and Grand and Subordinate Encampments in the U. S. with places of meeting and No. of members, 39
Inscription to a Noble Grand, ... 48
Anthem, by Br. Jno. H. Hewitt, sung at dedication of the Hall in Baltimore, 49
Lines inscribed to every true Odd-Fellow, ... 50
Extract from a sermon preached before Lord Byron Lodge in 1828, by Rev. Henry Lowe, ... 52
Address of P. G. Sire Wildey on visit. Wellington Lodge, Manchester, Eng. 57
Reply of C. S. Wardle to the P. G. Sire, ... 58
Civility and kindness, ... 61
Rise of distinguished men, ... 63
Singular Festival at Hamburg, ... 63
Notices, Agents, &c. 64

CONTENTS OF No. 2.

Editorials, ... 65
The past, the present, and the future, ... 67
The Grand Lodge of Maryland, ... 69
The Country Lodges, ... 70
Fruits of Odd-Fellowship, ... 70
To the Memory of ———, ... 71
Glee, by J. H. Hewitt, ... 73
Our Secrecy, ... 74
Constitution and By-Laws of the Grand Lodge of the U. S., . . 75
Address, by Brother L. W. Ryckman, ... 83
Alum in tooth ache, ... 86
River distances and fare on the Western waters, ... 87
Morning, ... 89
Address, By Br. Wm. F. Giles, ... 90
Oration, by Br. Brice J. Goldsborough, ... 101
Barny O'Reirdon the Navigator, ... 108
Obituary notice of P. G. Luke Robinson, M. D. 124
Receipts, ... 127
List of Agents, ... 128

CONTENTS OF No. 3.

Editorial, ... 129
The Order in the West, ... 131

288120

Digitized by Google

Encampment of Patriarchs, ... page 134
Grand Lodge of Maryland, ... 135
Resolution passed by the Grand Lodge of Maryland, . . . 136
Grand Lodge of the State of New York, ... 136
Grand Lodge of the State of Kentucky, ... 137
Extract from the Constitution of Massachusetts, ... 137
Tabular statement of the fiscal operations of our Order in the U. S. 138
Our Adversaries, ... 140
Grand Sire of the United States, ... 141
Toasts, ... 142
New York, ... 142
Fire, ... 143
Literary Studies, ... 143
Anecdote, ... 143
Constitution of the Grand Lodge of Maryland, ... 144
Rules of order, for the G. Lodge of Maryland, ... 154
General Laws for the same, ... 156
Address, by Brother James L. Ridgely, ... 162
Address, by Brother Joseph Borrows, M. D. 173
A Sermon, by Rev. John Downall, M. A. 180
To remove a tight stopper from a Decanter, ... 185
Importance of the city of St. Louis, ... 186
Ode, by Lewis F. Thomas, Esq., ... 187
The Rise and Progress of Odd-Fellowship, by Bro. E. Chew, . 188
Brother's Love, ... 189
Receipts, ... 190
Agents for the Covenant, ... 192

CONTENTS OF No. 4.

Editorial, ... 193
Grand Lodge of Maryland, ... 195
Anniversary of Odd-Fellowship in the City of Baltimore, . . 198
Order of Procession, ... 200
Anthem, ... 203
Prayer, by Samuel Guest, R. W. G. Chaplain, . . . 203
Ode to Charity, by Br. J. H. Hewitt, ... 205
P. G. M. Ridgely's Address, ... 205
Hymn, ... 214
Oration, by Brother John S. Tyson, ... 215
Doxology, ... 224
Concluding prayer, by Bro. L. S. Everett, ... 224
Toasts, ... 225
Anniversary of Odd-Fellowship, in Cincinnati, ... 228
Grand Lodge of the United States, ... 233
Firemen's Lodge at Albany, New York, ... 234
The United States, from Goethe, ... 236
Addresss, by Brother E. L. Finley, ... 237
Masonic Olive Branch, and Literary Port-Folio, ... 243
Odd-Fellowship, ... 244
Address, ... 245
Breathings of Spring, by Mrs. Hemans, ... 247
Humility, ... 248
Receipts, ... 249
Ode to Charity, written and composed by Bro. J. H. Hewitt, . . 250
Terms for Advertising, ... 251
Agents for the Covenant, ... 252

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UNIV. OF CALIFORNIA

THE COVENANT.

A

QUARTERLY PERIODICAL.

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

EDITED BY P. G. M. JAMES L. RIDGELY.

Vol. I.] JUNE, 1836. [No. 1.

"But the first of these is Charity."

THE first number of the "COVENANT" is now presented to the Order for whose exclusive benefit it has been originated, to whose interest and advancement we hope it may be found to contribute, and without whose patronage it must cease to exist. It will be obvious to all that a work confined exclusively to the special matter to which this relates, must be attended with more than ordinary difficulties; difficulties indeed, to which few others are obnoxious: growing in some measure out of the nature of the Order itself, but more especially produced by the comparative youthfulness of its institutions, and of the limited materials which through the negligence or carelessness of our predecessors, are to be found in its archives.

The early history of Odd-Fellowship like that of most other institutions, is not to be found as it should have been, carefully recorded and preserved in England or in America; but is only to be gathered after diligent search, through many old and detached manuscripts promiscuously thrown together. Nor are the numerous productions of brethren explanatory of its gradual progress, to be found any where condensed in such form as to lighten the labor of

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tracing this interesting part of its history, until indeed within a very few years past. With these difficulties in the way of presenting to the fraternity any thing like a connected history of the Order, we shall suspend any attempt to explain its origin and progress, until we shall have obtained such materials as will enable us to present a satisfactory account of it to the fraternity. By a resolution of the Grand Lodge of the United States adopted at its last session, the Corresponding Committee of that body were directed to open a correspondence with the brethren in England, with a view to the obtention of this information—so soon as obtained, it shall be laid before the Order.

In addition to these obstacles which we shall have to encounter, there are still others arising out of the fewness of the subjects to which our columns are open, and the very contracted number of writings relative to the Order to which we can have recourse for useful and interesting selections—this last it is conceded, presents a formidable apprehension, when it is remembered that many other periodicals of general nature, and open to every variety of subjects, are in many instances scarcely ordinary in their interest or utility. Relying however, upon the generous support of the Order for whose welfare alone we are influenced, we confidently anticipate that every brother who may possess any information of value to be preserved and diffused, will most cheerfully contribute it for the common benefit and information of all. We trust also, and believe we shall not do so in vain, that from every section of the country where Odd-Fellowship may have planted its standard, and to which this work may penetrate, that we shall receive original communications and suggestions upon various departments of the Order, and more especially from the *brethren*, whose thorough acquaintance with its principles, and long experience in its concerns, eminently qualify them to be useful to the institution through the medium of the "COVENANT."

Of such we could name many, and entertain a strong hope that they may find leisure enough from their ordinary pursuits, to give our Order occasionally the benefit of their experience and intelligence, for the promotion of this journal and consequently the interest of the Order at large. The benefit to be derived from a pro-

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perly conducted periodical to this institution is so conspicuous, that no attempt need be made to illustrate its utility—suffice it to say that the brethren in the West have long asked for it, believing as they have done, that it would be the means of uniting the fraternity more closely if possible, in the bonds of brotherly love, and of communicating with greater facility much interesting and valuable information from one end of the country to the other, and of preserving much useful matter to the Order which otherwise might be entirely lost. It has been originated exclusively for the benefit of the Order, and that it may reach the humblest brother in our community, it has been put down to the lowest possible price which would justify its publication viz : one dollar a year, or twenty-five cents a number, containing sixty-four octavo pages, and is probably the cheapest work published in the United States. If it should be encouraged as we believe it ought to be by the brethren, it may be enlarged, or conducted upon a more extended scale. Should it on the contrary, fail to awaken that interest, and to obtain the patronage to which the effort is eminently entitled, the responsibility must rest upon the fraternity; we at all events, will have the consciousness of having done our duty to that Order, which we believe to be, when properly understood and appreciated, inferior to no benevolent institution in the world; and which however it may have been aspersed, possesses within itself perhaps the best auxiliary to virtue, which can be furnished by any human institution,—and may confidently claim to be judged by its fruits.

☞ All communications for the "COVENANT," must be addressed to ROBERT NEILSON, Printer, Baltimore, and be *post paid.*

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JOINT STANDING COMMITTEE ON EDUCATION,

ATTACHED TO THE

ORDER OF ODD-FELLOWS IN MARYLAND.

THIS admirable adjunct to the Order is composed of a delegation from each of the Lodges subscribing to the provision of paying a half cent per week for each member of which the Lodge is composed into the School Fund. This sum taxed upon each member amounts to a mere trifle, is never missed by the brother, and in the end makes an ample and increasing fund for the noble purpose of educating his deceased brother's orphan. This institution went into existence in October, 1831, and in the language of their first annual report made in January 1833, "has been devotedly engaged in endeavors to accomplish fully the laudable object for which it was designed." By that report we are also informed "that besides the tax of one half cent from each member to the support of this fund, some Lodges had commenced the establishment of a permanent fund to be reserved for future applications to the subject." The number of orphans in January 1833, under the charge of that committee for whose education they were providing, was thirty-seven, and the amount of receipts were ample for all their purposes.

Gratifying as this report was to the friends of the institution, the second annual report of that body made in January 1834, presented the still more gratifying intelligence, that it continued its vigorous existence, and fully realised the sanguine anticipations of its friends. By that very able report, the number of orphans who were receiving the benefit of education from the institution was fifty-seven, of which thirty-two were males and twenty-five females, being an increase of twenty-one to the number embraced in the last report—and the committee with pride and pleasure congratulate themselves that the institution is rapidly assuming a consequence its growing importance merits. In addition to the laudable appropriations by some of the Lodges to the permanent fund, "benevolent individuals have contributed to increase that fund." The names of these Bretheren we shall endeavor to obtain and publish, that they

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may shine like brilliants before the whole Order. At that time, January 1834, the permanent fund amounted to $488 11½, which was invested in undoubted six per cent. securities, and independently of which, by the ordinary resource of a half cent a week from each brother, the means of the committee were more than ample for all the purposes of the institution.

By the interesting report of 1835 a still more vivid and gratifying view of the prosperous condition of the school appears. The number of children under their charge for education had extended to seventy-four, being an increase of seventeen over that of 1834. The amount of their revenue from their ordinary resource, was still sufficient for all the purposes of the school; and the permanent fund of the committee is swelled to $623 43. The committee now begin to feel the coming weight of their charge, and inform us "that the rapid increase of responsibility which was anticipated, will soon assume an importance that will justify *some more efficient and extended mode of action.*"

To the Wandering Piper the committee acknowledge themselves indebted, for his generous exhibitions on behalf of the cause of education, during the past year; and they appeal most earnestly to the brotherhood for a continuance of their support to this most noble cause. To the unremitting exertions of these brethren, and their untiring devotion to the subject, we are indebted for the interesting and gratifying report of 1836. The hand of Providence seems conspicuously to exhibit itself in the continued success of the institution, and practically to illustrate by His guardian care over its interest, the sacred sentiment proclaimed by his scriptures: "Whatsoever ye do unto the least of these, ye do unto me." The report of 1836 is indeed cheering to the heart of every true Odd-Fellow, and every friend of the orphan throughout the world, and claims from us our undivided gratitude to the joint committee, through whose devoted energies this degree of success has been in a great measure attained. We learn by that report that the number of children under their charge has increased to ninety-five, and that while the ordinary revenue of a half cent a week from each brother is still adequate to the current expenses of the school, the permanent fund has increased to $1,000, and their actual available

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means for future purposes in reference to education now consists of $1,397 64.

By this "permanent fund" is meant a fund to meet such a crisis as the committee contemplated in their report of 1834, to be near at hand, to wit: when their charge shall have assumed "*an importance that will justify some more efficient and extended mode of action.*" This committee in the outset of their labors, in this bold project of educating the orphans of deceased brethren, believing that their only hope for success was founded upon the adoption of such a plan of revenue, which would draw so lightly upon the brethren of the Order as not to be felt by them during its experimental existence, and thus give no cause of complaint, adopted the ordinary mode of revenue by which the institution is now sustained, being one half a cent a week from each of the brethren. This of course producing but a small revenue, they were compelled to contract the advantages of education in a great measure, by placing the children at schools at a very low rate. To better this compelled condition of affairs, they early resorted to the "permanent fund system," which has been accompanied with so much success, and which we trust still to see much more largely increased by benevolent individuals, Lodges and other means. Now that their efforts are no longer experimental, and that more than their most sanguine anticipations have been realized, and the bright evidence is exhibited to the fraternity that nearly one hundred of the orphans of their deceased brethren who might have grown up in ignorance, and have fallen the easy victim to vice in all its details, are now receiving the benefits of that education which a distinguished writer has well said was the "*guardian of liberty* and the bulwark of morality"—now we say that this institution has assumed this aspect, let not the committee vainly appeal to the brotherhood to extend their subscription from a half cent a week to one cent a week, which in the year will amount to but fifty-two cents, and we feel assured will never be felt by the humblest among us, whilst its benefit and its inestimable value will be most sensibly experienced in the cause to which it is devoted. Let it be remembered too that this school is no "charity school," that the children of deceased brethren come not to *petition* for the

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blessings of education at our hands, but come to *demand* as a right, a participation in the advantages of that institution, to which their beloved parent in his life time contributed his subscription, and to the prosperity of which he devoted his time, his zeal, his talents, and the best energies of his mind. By extending their ordinary revenue, ample resources may be left to meet the rapidly increasing expenses produced by the great increase under their charge, and that the sacred permanent fund may be preserved undisturbed until it shall be sufficient to enable them to erect a school house, and to carry out their views more extensively and beneficially. We are indeed mistaken in the feelings and solicitude of the brotherhood for the welfare of this branch of the Order in Maryland, if any objection should be found to this suggestion which has been made. Our institution is generally composed of the working classes of the community, whose whole life is for the most part occupied in laborious efforts for the support and maintenance of their families, and whose legacy to their offspring seldom exceeds the good name and example of the parent—men from that class of our fellow-citizens whose valor and sufferings mainly contributed to win and to preserve our national blessings, and whose joint labors have given to the property of the country its value, and from whom all public works have received at least their full proportion. When bereft of their parents, the children of these individuals not unfrequently grow up a burthen to themselves, and to the country which gave them birth, for want of that intellectual cultivation which would not only prevent such unhappy consequences, but would also render them ornaments to society at large, useful citizens, and bright examples to posterity of the redeeming character of education.—The life of man is at best not more than threescore, and it is a fair calculation to suppose that in every ten or fifteen years the great body of the youth of the country are passing into manhood, and taking the place of those of the generation that is receding from the world: the helpless child becomes the grown man or woman, assuming the rights and duties incident to life. What a weighty obligation then to the reflecting mind does this consideration present, when the responsibility is shewn to rest upon the present, as to what shall be the character of the coming generation for good or

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for evil; and when we consider that by our act the solemn question is to be determined whether the influence of ignorance and all its unhappy consequences, or the light of education with its train of blessings, shall control the morals of the world and the destiny of nations. It requires only to behold the influence of ignorance as exerted over the African and Indian race, to be overwhelmed with the omnipotence of the responsibility which a neglect to educate the rising offspring imposes upon mankind at large. If men would reflect upon this solemn truth—if legislators would but consider the peculiarly happy opportunity they enjoy of imparting this blessing to the world, there would be little fear for the perpetuity of our government, and the happiness of the people would be greatly enhanced. Well has Aristotle said, "that the education of youth ought to form the principal object of legislators' attention, since education first moulds, and afterwards sustains the various modes of government."

If thus strong be the obligation which rests upon the public generally, how much more forcible is the duty which as Odd-Fellows we owe to the child of a deceased brother. In the same proportion precisely, as the obligation upon communities to educate its youth differs from the duty of families to discharge that responsibility, does our relation to the children of our departed brethren exist. We most earnestly implore the brotherhood to sustain this branch of our Order in Maryland, and we would affectionately recommend the subject to the attention of the brethren in England and all the States in which the schools do not exist.

Who is there among us when he shall have beheld this picture of what may be done by perseverance and energy, for the education of the rising generation, and who has contrasted with this view of human nature that so often presented among the humbler classes of men, not unfrequently degraded by ignorance, down to the level, and sometimes even below the level of slaves—who is there, we say, when he contrasts the former picture with the latter, will not lend a helping hand to the success of this institution? Without education man is indeed robbed of the chief enjoyment of life; he becomes the victim of his own vicious nature, as well as passively the dangerous dupe of cunning and treachery. By the possession

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of education, the opposite condition of things exists. By it can we only hope for an effectual reformation of the vices crimes pauperism and misery of man. By it alone is man enabled to sustain his proper level in creation: to form just conceptions of himself and his relations to his God and fellow creatures. It is this invaluable gift that the Joint Committee on Education in Maryland, are laboring to confer upon those tender children whom it has pleased Providence to set adrift upon the ocean of life, without a pilot, to save them from the breakers which surround them. Shall they not prosper? We say yes—We say to them God speed you brethren.

ODD-FELLOWSHIP AND THE CHURCH.

We have been grieved to learn that an opinion prevails among many religious persons, that this Order is in its influence unfriendly to the cause of religion; and that a few of our Brethren have been required to retire from it, in consequence of such a suspicion alike ungenerous and unjust in the extreme. Many Ministers of the *Gospel* have been initiated and have officiated, and still continue to officiate as Chaplains to the Order; and although its principles do not recognise any sectarianism in religion, yet all its proceedings are commenced and concluded with prayer; and the whole institution from beginning to end, draws its moral, its lectures and its precepts from the inspired book of Providence. Whilst a small contribution is levied upon all other brethren at initiation, and during their stay among us for the support of the Order, Ministers of the Gospel of all denominations are invited to become members free of all expense and of all contribution. We affectionately invite Ministers who may be unfriendly to Odd-Fellowship to come and inform themselves,—to come without money and without price, and join the Order; pledging our sacred honor in advance, that no oath shall be required of them whatever, and if the ghost of things hidden, dark, mysterious, full of ever dropping poison to life, liberty and religion which has been conjured up against the

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Order, shall appear unto them, then they may with some propriety retire and coerce all brethren under their spiritual care to withdraw from such a society. But if on the contrary they find it a powerful auxiliary to religion, full of brotherly love, peace, benevolence and fellowship, then we trust they will commend it. Let us not be condemned by our religious friends unheard, unknown and misunderstood. We invite their enquiry, their scrutiny. We ask to be dealt with in the *spirit of religion* as taught by its holy author.

We copy the following from the Cincinnati Post, premising that the first Lodge of Odd-Fellows was established in Baltimore, on the 26th April, 1819, nearly seventeen years ago. In England it has existed for more than a half century.

ODD-FELLOWS.—It is said that there is scarcely a town in England in which there is not a Lodge of Odd-Fellows. It is about fifteen years since the first Lodge in the United States was opened in Baltimore; and now there are Lodges in all the principal towns of every State in the Union. In this city there are five Lodges, and the number of Odd-Fellows is at least six hundred. The institution we believe is altogether for benevolent purposes.

GRAND LODGE OF THE UNITED STATES.

This department of the Order is composed of a representation from each State, District or Territory possessing a Grand Lodge, and in the language of its constitution, "possesses original and exclusive jurisdiction in Odd-Fellowship over the Territories comprising the Federal Government of the United States. It is the source of all true and legitimate authority in Odd-Fellowship in the United States of America. All State, District and Territorial Grand Lodges and Encampments assemble under its warrant, and derive their authority from it. With it is placed the power to enact such laws and regulations as shall be for the good of the Order

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in general. It is the ultimate tribunal to which all matters of general importance to the State, District and Territorial Grand Lodges and Encampments are to be referred, and its decisions thereon are final and conclusive—and with the consent of the Grand Lodge or Encampment of a State, District or Territory, may receive an appeal of a Subordinate Lodge from the decision of its State Grand Lodge. To it belongs the power to regulate and control the work of the Order, and the several degrees belonging thereto; to fix and determine the customs and usages in regard to all things which concern Odd-Fellowship. This Grand Lodge has inherent power to establish Lodges in foreign countries where no Grand Lodge exists—such Lodges shall work by virtue of a warrant granted by this Grand Lodge."

The labors of this body for the last three or four years have been great, and the Order is much indebted to it for many invaluable improvements in the work. At a session of that body held in June 1833, in the city of Philadelphia, present a representation from Maryland, Pennsylvania, New York, Delaware, Louisiana, New Jersey, Ohio, District of Columbia and Massachusetts, the present excellent constitution was reported, debated at length, and finally adopted at an adjourned meeting held in the city of Baltimore on 5th September 1833. At its last annual meeting held in Baltimore on 1st September 1835, they zealously continued the work of improvement, and closed a laborious session, after having remodelled the whole of the work of the Order, adopted a Funeral Ceremony to be observed at the burial of deceased brethren, and at one sweep abolished that which hitherto has rendered the Order obnoxious to many good citizens, viz: the oaths. In addition to which they issued charters to several new State and Grand Lodges and Encampments. Great praise is due to the Representatives of Pennsylvania and New Jersey, for their indefatigable labour and the valuable improvements in the work of the Order suggested by their able report and adopted by the Grand Lodge of the United States.

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A SUGGESTION.

We would take the liberty of suggesting to the Joint Standing Committee on Education the propriety of adding as an adjunct to their institution a *Library*, to be composed of good moral works, which would be found a powerful auxiliary it is thought to the school. This Library might be formed entirely by donations, and would not be in the slightest degree a tax upon the sacred fund for education.

There have been upwards of four thousand individuals initiated as Odd-Fellows in the city of Baltimore, and it cannot be doubted that at least one-fourth, or say one eighth of that number have each one book which they would be willing and glad to bestow upon such an institution—nay, many of them would most cheerfully give a dozen good moral volumes; and although it might require some personal labor and a good deal of perseverance at the outset, it would unquestionably succeed. Thus in a short time a Library of several hundred volumes might be gathered, from which not only could our orphan children draw copious lessons of wisdom and morality, but it might also afford the means of improvement and interest to many of the brethren, upon whom a small tax might be levied in aid of the school fund for the use of the Library.

No department of our Order is better fitted for the undertaking, as well from the relation which their duties bear to the subject as from their untiring zeal in Odd-Fellowship, as the Joint Standing Committee on Education. To you brethren then, is this suggestion most earnestly commended.

THE ORPHAN.

The children of our deceased brethren have been among the first cares of the Order in Maryland, of which the efforts of the Joint Standing Committee of Education bear honorable testimony. If however the means of the committee were adequate to their zeal tn this cause, we should not have to regret the imperfect op-

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portunities of education which are now afforded the children at the public schools, where, from the necessity of the case they are now being sent. We do hope that something will be done to meet this difficulty, and that a place exclusively our own may be provided in which the children may be taught with that interest to their moral and intellectual improvement which they certainly cannot enjoy at the public schools. We do not mean to impugn these institutions or to detract in the slightest degree from the generous and estimable motives which brought them into existence, although we confess we have ever considered them so far as the purposes of education are concerned entirely abortive. The more therefore do we pray that some effort will be made in our Order, to supply the means of education *effectually* to our children. The time has arrived when the Grand Lodge of Maryland is earnestly invoked to come to the aid of the Joint Standing Committee on Education, and by her assistance to render the offices of that department of our Order a practical exhibition of what it was designed to be, viz: a means of *educating*, (not mere sending to school), but of *educating* the orphans of our deceased brethren. Much has been done by the committee, more indeed than could fairly have been anticipated from their very limited resources, yet the most important thing remains to be done, the provision of a suitable place of education, *if* indeed the continued usefulness of that body is hoped for, or the *substantial* advantages of education be expected to be extended to the children. The plan of education now pursued by the School Committee it is well known was one of necessity, and it may be added that the scheme itself was a mere experiment: of necessity, because of the meagre supplies upon which the fund for education was originally made to depend—it was an experiment, because of the possible failure of the means for its support and of the difficulties it had to encounter in the prejudices of parents. The necessity still exists, as it would be unpardonable to attempt to interfere with the sacred fund belonging to that body, and which ought together with all accessions that may be made to it to be piously preserved as a principal unimpaired, with the interest of which the school might be endowed. The experiment however no longer exists—that which was commenced in doubt has more

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than realized the most then supposed visionary anticipations of its friends; and the cheering and soul stirring picture is now exhibited to the brotherhood in Maryland, of nearly one hundred children of their departed brethren being by their means the recipients of education; and the vivid and animating prospect is before them of its continuing and vigorous usefulness. That continued and vigorous usefulness depends however in a great degree upon the Grand Lodge of Maryland, and presents to that body in bold relief the solemn truth that upon them devolves the responsibility of the future usefulness of the Joint Committee on Education, and upon them hangs as a consequence the *destiny* of hundreds of orphan children, nay of thousands perhaps yet to be born, since education forms the great constituent, the life and soul of man's destiny here and hereafter—and with them we believe at this time rests this solemn question, whether *education really* or the mere form of it shall be extended to our children. A school house must be erected and it must be erected at the expense of the Grand Lodge. We are aware that many of the brethren may startle at this annunciation, but we beg of them not to be alarmed and they shall see how a simple arrangement and plan may effect the object without burthening any part of our Order. No fears need at any time be entertained for the fiscal safety of the Grand Lodge, come whatever unexpected evil may, since the nature of her stock debt and the relation which the holders of it bear to her as their common parent would at all times sustain her. The plan of aid which she may afford to the School Committee however will not impose any increased engagements upon her, and will, we believe be effectual in the completion of the object. That the means of education which the committee are enabled to give to the children are inadequate all will concede; and that the erection of a school house is the most effectual mode of correcting this evil it is believed, is equally obvious. We propose that the Grand Lodge of Maryland shall issue a five per cent. stock for $2,000 for the erection of a suitable school house. To provide for the interest payable on which that a tax of 2 per centum in addition to the 10 per cent. now paid by Subordinate Lodges be levied upon each Lodge in Maryland. This small sum will be sufficient to provide for the

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interest upon the stock as will appear by the following calculation: The amount of 10 per cent. returned for the last two years varied from $130 to $200 per quarter, and assuming $150 as a fair average estimate of the receipt of each quarter from that source, it will make an aggregate sum of $600 per annum, or a principal of $6000, received by the Subordinate Lodges during a year in their ordinary business, upon which an additional levy of two per cent. for this purpose would produce $120 per annum, yielding something more than the Grand Lodge would be required to pay, without any trouble, labour or expense to her whatever. Thus by an addition of 2 per cent. to the tax on each Lodge a sum which it is believed, considering the object for which it is designed all would be gratified to contribute, the means may be raised of supplying the great deficiency which now exists in our school department, and the incalculable advantage to be derived from it will be effectually secured to the orphans of our deceased brethren. In order that at one view the effects of the plan proposed upon each Lodge may be brought home to the fullest comprehension of the humblest mind, we annex a tabular statement based upon the return of January communication, by which it will appear how exceedingly light will be the increased tax to each of them, and how equitably it will operate upon them proportionately to their respective ability to pay as derived from their actual receipts.

RETURNS MADE TO JANUARY, 1836.

		Actual return.	Proposed increase.
Washington	Lodge,	$11 76	$2 35
Franklin	"	14 24	2 84
Columbian	"	12 08	2 41
William Tell	"	14 56	2 91
Gratitude	"	19 53	3 91
Harmony	"	3 99	79
Marion	"	6 74	1 34
Jefferson	"	5 10	1 02
Maryland	"	5 46	1 09
Union	"	6 84	1 36
Concordia	"	2 36	47

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		Actual return.	Proposed increase.
Miller	Lodge,	$5 02	$1 00
Dorchester	"	15 04	3 00
Morning Star	"	80	16
Caroline	"	3 00	60
Mount Pisgah	"	6 20	1 24
Mount Vernon	"	4 35	87

In view of this will the members of that body hesitate to extend aid to the Joint Standing Committee on Education? We trust not; and that ere long we shall have the real gratification to add another to the many claims which the Grand Lodge of Maryland has upon the esteem, the good will and gratitude of mankind.

Since the above was in type we perceive that the Grand Lodge of Maryland at its April communication has adopted the following resolution:—

Resolved, That a committee of three be appointed to confer with the Joint Standing Committee on Education upon the propriety of erecting a school house for the more effectual extension of the benefits of education to the children under their charge; and that said committee have leave to set during the recess and be directed to report at the next quarterly communication, what plan, if any, should be recommended to the Grand Lodge for its adoption to provide the necessary ways and means to accomplish the object of this resolution:

We need not say that we are truly gratified that the ball has been set in motion upon this interesting subject; and we do hope that it will be kept moving until the end shall have been successfully attained. If the suggestion which we have thrown out as to the ways and means be acceptable to the committee, we shall be pleased, but if they shall digest a better or more simple plan, it shall receive our hearty co-operation. We say let the house be built, cost what it will, and if we be taxed a little more to meet the new engagement on the part of the Grand Lodge, the great and enduring benefaction which it aims to produce should admonish us to bear it cheerfully and gratefully; and our reliance for the extinguishment of the debt will be securely reposed in that power which has heretofore borne us in triumph through like difficulties, to wit: *the inherent power of the Order itself.*

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The following resolution has been adopted by the Grand Lodge of the United States at its last session, from which we anticipate much good will result to the Order.

Resolved, That the Committee of Correspondence of this Grand Lodge, be directed to address a congratulatory letter to our brethren in Great Britain, upon the state of the Order in that country, and respectfully to suggest to them the propriety of discontinuing all convivial practices in their Lodges, and to solicit from them a detailed historical account of the origin, rise and progress of the Order—and to transmit to them, neatly bound, a copy of the constitution and proceedings up to this session, inclusive, of the Grand Lodge of the United States, and the revised Work of the Order as adopted at this session—and most especially to request them to make no alteration whatever in the general features of the Order, without a mutual consultation on the subject; as uniformity of action and principle is essentially necessary to the welfare of the Order.

ANNUAL REPORT OF RELIEF.

We are indebted to the following resolution of the Grand Lodge of Maryland for the interesting information which we are enabled to present to the Order upon this subject, and would respectfully recommend the adoption of the practice to the Grand Lodge of the United States: so that at each annual session every State Grand Lodge should make a similar report to that body. It would certainly be gratifying to the brotherhood to know the extent to which relief may have been afforded by the whole Order in the United States.

Extract from Proceedings of Grand Lodge of Maryland, February 8, 1833.

Resolved, That each Subordinate Lodge and Encampment in this State is hereby directed to transmit at each quarterly meeting of the Grand Lodge, accompanying their regular reports, a statement of the number of sick brethren relieved, the amount paid to them, and the duration of their sickness; also the number of deaths and burials, and the amount expended for that purpose; also the number of widows and orphans relieved, and the amount expended in that object; all of which shall be recorded in a register to be kept for that purpose, which shall at the annual meeting be referred to a special committee, whose duty it shall be to make a condensed report thereof, to be printed in the annual abstract of the proceedings of the Grand Lodge.

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ANNUAL REPORT OF RELIEF

Extended by subordinate working Lodges under the jurisdiction of the G. *Lodge of Maryland, O. I. O. F. during the year* 1834.

LODGES.	No. brothers relieved.	No. wid. families rel'd.	No. brethren buried.	Amount paid for relief of brothers.	Amount paid for relief widowed families.	Amount paid for education of orphans.	Amount appropriated for future application to school fund.	Amount paid for burying the dead.	TOTAL AMOUNT.
Washington,	14	—	2	268 50	———	15 41	33 43	60 00	$377 34
Franklin,	23	3	1	235 50	80 00	———	51 50	64 00	431 00
Columbia,	15	1	1	103 00	50 00	18 11	12 66	30 00	213 77
Wm. Tell,	23	—	3	138 00	———	12 00	———	70 00	220 00
Gratitude,	8	1	1	45 00	8 00	26 13	26 13	20 00	125 26
Harmony,	7	1	—	65 00	5 00	*20 00	11 56	———	101 56
Marion,	3	2	—	26 00	10 00	23 21	———	20 00	79 21
Jefferson,	6	2	1	71 87	60 00	23 75	———	30 00	185 62
Mechanics,	3	—	—	30 00	———	15 19	———	———	45 19
Union,	4	—	—	30 00	———	14 44	———	———	44 44
Miller,	8	—	—	44 00	———	———	20 30	———	64 30
Dorchester,	3	1	3	87 00	20 00	———	———	130 00	237 00
Morning Star	———	—	—	11 00	———	———	40 00	———	51 00
Maryland,	2	—	—	9 00	———	9 77	———	———	18 76
	119	11	12	1163 87	233 00	178 01	195 58	424 00	2194 46

* Donation from P. G. Samuel L. Miller.

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ANNUAL REPORT OF RELIEF

Extended by subordinate Lodges working under the jurisdiction of the G. Lodge of Maryland, O. I. O. F. during the year 1835.

LODGES.	No. brothers relieved.	No. wid. families rel'd	No. brethren buried.	Amount pa'd for relief of brothers.	Amount paid for relief of widowed families.	Amount paid for education of orphans.	Amount appropriated for future application to school fund.	Amount paid for burying the dead.	TOTAL AMOUNT.
Washington,	13	3	3	266 00	45 00	29 45	118 87	90 00	$549 32
Franklin,	12	5	3	193 62	294 43	53 00	—	90 00	631 05
Columbia,	11	—	1	120 00	—	15 69	243 92	30 00	409 61
Wm. Tell,	17	2	1	246 00	—	24 37	—	30 00	300 37
Gratitude,	11	3	1	141 75	25 00	27 35	27 35	30 00	254 45
Harmony,	4	2	—	26 00	5 37	27 69	—	20 00	79 06
Marion,	4	1	—	12 00	—	9 73	—	20 00	41 73
Jefferson,	3	—	—	18 00	—	26 00	—	—	44 00
Maryland,	—	2	—	9 00	—	15 80	—	—	24 80
Union,	—	1	1	—	5 00	39 76	—	—	44 76
Concordia,	2	—	1	10 84	—	—	—	—	10 84
Miller,	1	—	1	4 00	—	—	—	30 00	34 00
Dorchester,	2	1	2	42 00	30 00	—	—	100 00	172 00
Morning Star	3	—	—	34 50	—	—	—	—	34 50
Mo't Pisgah,	—	—	—	—	—	—	7 50	—	7 50
Mt. Vernon,	1	—	—	6 00	—	—	—	—	6 00
	84	20	14	1129 71	404 80	268 84	397 64	440 00	2743 99

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It will be thus seen from these interesting reports, that the aggregate amount applied in Maryland to the benevolent purpose of Odd-Fellowship has been $4,714 45, within the two last years, distributed in the following proportions.

For the relief of 119 Brethren in	1834,	$1163 87		
Do. 84 do.	1835,	1129 71—	$2293 58	
For relief 11 widowed families in	1834,	233 00		
Do. 20 do. do.	1835,	404 80—	$637 80	
For educating their orphans in	1834,	198 01		
Do. do. do.	1835,	268 84		
Amount appropriated same purpose	1834,	195 57		
Do. do. do.	1835,	397 64—	$472 22	
Amount for burying dec'd brethren	1834,	424 90		
Do. do. do. do.	1835,	440 00—	$864 00	
				$4714 45

Here then, do we present a practical exhibition of the fruits of our Order, of which in view of these substantial evidences of its usefulness it has been most beautifully and eloquently said that "the trophies of our triumphs are the binding up of broken hearts, and the healing of wounded spirits, hearts whose griefs have never met the ear of the busy world, and spirits whose moanings have never passed the threshold of the house of mourning." No comment need accompany this truly gratifying picture of the fruits of our joint labors, and we are sure no appeal need be made to our brethren to stimulate them to persevere in so good and so noble an object—the prompter may be found in their own approving consciences, and their monuments will be erected in the hearts and memories of the many whose sorrows have been wiped away; and when they shall have ceased to administer this healing balm on earth, they may be welcomed with the heavenly greeting, "I was an hungered and ye gave me meat; thirsty and ye gave me drink; sick and in prison and ye visited me—For as much as ye have done it to the least of these my children ye have done it unto me."

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ARTICLES OF ASSOCIATION

Of the Board of Trustees of Odd-Fellows' Hall, New York.

We take pleasure in ackowledging ourselves indebted to the polite attention of brother P. G. J. A. Kennedy of the Grand Lodge of New York for a copy of the proceedings of the Grand Lodge of the State of New York at its quarterly meeting in February 1836, held at the city of Albany; also for a copy of the proposed new constitution for the government of the Order in that State, and articles of association of the Board of Trustees of Odd-Fellows' Hall. We have given a careful perusal to these interesting communications, and have no hesitation in believing that the Grand Lodge of New York will have made a gigantic stride in advancing her usefulness within her own jurisdiction, in the adoption of the proposed constitution, by placing the Order in a more elevated position, and at the same time without imposing any increased burthen upon her subordinates, she will render the whole revenue of the Order in that State contributive by per centage to her fiscal wants and necessities, by the proposed union of the two branches of the Order under one jurisdiction. We are glad to see the true spirit of Odd-Fellowship actively alive in that ancient State, and we augur the most successful results from the articles of association of the Board of Trustees of Odd-Fellows' Hall to the Order at large, since we have lived to see the practical exhibition of the great accession produced to the Order in Maryland by the erection of the spacious New Hall in Baltimore. The brethren in New York have formed an association for the erection of a New Hall for their accommodation, and with a view of commending the aid of the brotherhood throughout the United States to this noble object, and inviting such of them as may have funds which they may desire profitably and safely to invest, we extract the prominent provisions of the association, in the ardent hope that all will feel deeply the importance of encouraging this object, not only to the brethren in New Nork, but to the whole fraternity—whilst at the same time that aid and assistance is thus afforded to Odd-Fellowship, a valuable consideration is returned to every subscriber for any subscription he may make.

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Whereas, The Independent Order of Odd-Fellows in the city of New York, have resolved to erect a Hall in said city for the accommodation of the Order, and have chosen Trustees to take charge of the funds and prosecute the design; now, this is to establish the following articles, by, and under which, the entire operations of said Trustees shall be directed, and under the faith of which, all subscriptions or loans will be received by them.

ARTICLE II.

Each of the Lodges and Encampments as provided by Article I., who shall subscribe and pay as it may become due, for stock to the par value of one hundred dollars or more, and *bona fide* hold the same, shall be entitled to have one of its members on the Board of Trustees: And any Lodge or Encampment which may be duly chartered and opened, shall, on becoming possessed to the same amount in stock, under like conditions, be entitled to the same privileges.

ARTICLE IV.

The legal title to all property of the trust shall be in the names of the Trustees, for the time being, their "survivors, successors, and assigns." And in case an incorporation should be obtained for holding the building, subject to the same conditions as contained in these articles, on its acceptance by the general committee, the whole property, books, papers and effects, shall be transferred to such corporation.

ARTICLE V.

All moneys received by the Board shall be immediately deposited in the New York Life and Trust Company, and such Savings Banks as the Board may direct: and when so deposited, shall not be withdrawn, or any part thereof, unless by vote of the Board;—and no draft shall be valid unless signed by the President and Secretary, and endorsed by the Treasurer.

ARTICLE VI.

The stock issued by the Board of Trustees shall be in the name of "The Trustees of Odd-Fellows' Hall;" the par value of which

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shall be ten dollars per share, payable by instalments of one dollar per share at the time of subscribing, and one dollar per month on each share at the time fixed by the trustees for the payment thereof. No certificates of stock shall be issued until all instalments hereon shall have been paid. And all previous payments shall be forfeited on subscriptions where instalments are not paid at the time they become due. The issue of stock shall be limited to the Order, nor shall it be transferable out of the Order; in other respects it shall be transferred in the ordinary manner of stocks.

ARTICLE VII.

The stock issued by the Board shall bear an interest of *seven per cent.* per annum, payable half yearly, when the net proceeds from the rents of the Lodges and Encampments, and the rents of other parts of the Hall not required for the use of the Order, shall yield that amount; and when the net proceeds do not equal that amount, then the sum produced shall be divided semi-annually among the stockholders.

ARTICLE VIII.

The Trustees shall retain in fund all surplus that may remain after the payment of seven per cent. interest on the stock issued; and apply it to the repayments of the principal of such mortgages as may have been made on the property, until the same is fully paid off: After which it shall be the duty of the Trustees to apply such surplus to the redemption of the stock; and when the entire stock shall be redeemed and paid off, the income from the Hall shall become a special fund to be appropriated and applied to the education of the orphan children of deceased members of the Order, under such regulations as may hereafter be determined on by the general committee.

ARTICLE XI.

No land shall be purchased, or contracts made for land, until a sum sufficient for the payment of such purchase shall be received by the Trustees from the subscribers for stock.

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ARTICLE XIII.

The Board of Trustees shall annually, in February, publish an account of their proceedings, and a statement of the stock and cash accounts, for the information of the stockholders.

TRUSTEES.

CHARLES MOWATT, *Grand Lodge.*
JOHN D. JACKSON, *Columbia Lodge, No.* 1.
GEORGE G. SICKELS, *New York Lodge, No.* 10.
CHARLES TAYLOR, *Gettys Lodge, No.* 11.
GEORGE CHATILLON, *Germania Lodge, No.* 13.
FREDERICK LIESE, *Tentonia Lodge, No.* 14.
FRA. R. CRUMP, *Perseverance Lodge, No.* 17.
JNO. A. KENNEDY, *Mount Hebron Encampment, No.* 2.

For the benefit of Lodges at a distance, we have inserted Article X. of the constitution of the Grand Lodge of the United States, inasmuch as some difficulty has hitherto arisen by an indifference to the strict requisitions of this law.

ARTICLE X.

Representatives or Proxies from Grand Lodges must be Past Grands in good standing, who have received the R. P. Degree—they must have been elected or appointed by the Grand Lodge they represent, and be furnished with a certificate as follows:

To the G. L. of U. S. of I. O. of O. F.
F. L. T.

THIS CERTIFIES, That P. G. ——, has been duly elected (or appointed) Representative (or Proxy) from the Grand Lodge of —— to the Grand Lodge of the United States, for the period of one year from the date hereof.

Witness our hands and seal of Grand Lodge, this —— day of ——, 18—, A. D.

[SEAL.]

G. Master.
G. Sec'ry.

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Each Representative, or in his absence the Proxy, shall be entitled to vote on all questions before the Grand Lodge, in manner following, to wit:—each Grand Lodge having less than one thousand members, one vote—and each Grand Lodge having more than one thousand members, one additional vote: the annual returns of the several Grand Lodges to determine the number of votes each Grand Lodge is entitled to. No officer of the Grand Lodge, unless he be a Representative, shall be permitted to vote—except in the case of the Grand Sire, or Past Grand Sires, as herein before provided—and no Representative, or Proxy, shall represent more than one Grand Lodge at the same time.

AN ADDRESS

Pronounced by Brother Thomas Yates Walsh, upon the occasion of dedicating Odd-Fellows' Hall in the city of Baltimore, on the 25th April, 1831.

BRETHREN!—

For by that endearing name I am permitted to address you; and the privilege assures me, that in the discharge of the high trust with which I am invested, your indulgence will sustain me. My connexion with the Order, is indeed of recent date, and my knowledge of the principles on which our association rests, consequently inferior to that of those who have honored me with their confidence. Having no elevated standing in society, much could not be expected from the influence of my character; and permit me in the spirit of sincerity to add, that still less is to be anticipated from my actual ability to serve you. Yet notwithstanding the absence of all claims on your favorable notice, to me has been delegated the honorable charge, of being on this memorable occasion, an organ of your sentiments and feelings; and in the fulfilment of this high responsibility, I shall be cheered by the conviction, that the kindness which influenced the selection, will further bear with him, towards whom it

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has been manifested. But why should I shrink from the discharge of this duty? There are sentiments and opinions which come home at once to the hearts and understandings of us all, and are neither to be aided by investigation, nor obscured by cavil.

The intellect has been given for wise and beneficent purposes. It is a scintillation from the Deity, and with reverence be it said, every creature upon whom the Almighty has bestowed his image, is to a certain extent his delegate. Mind has been granted for the advancement of the purposes of human life, and for the fulfilment of those great designs which are inseparably connected with the eternal good of our race—Yet the gift may be disregarded; the power shamefully abused; and all of us may have seen those high attributes of our nature, which are to be everlasting, employed for no other purpose than the prostration of the great cause of morality which they were intended to support. But though human reason may be thus perverted, there is a limit beyond which the abused faculties are unable to pass, at which we may say to the great "ocean of mind" itself, thus far thou shalt go, and no farther.

There are principles which lie at the foundation of the social system, that require not the aid of talent, and are not to be weakened by its opposition. Such are the principles, brethren, which I am this day called upon to sustain. The theme is one which must do much for the advocate: every word that he utters must find a ready echo in every heart.

Independent of those topics which must necessarily attract the attention of every member of this honorable Order, there are considerations which on this occasion must fill our bosoms with hope and exultation—We meet not, brethren, to commemorate an individual whose contributions have made our institution wealthy, and consequently important; whose dying bequests were

——————————given,
To bribe the rage of ill-requited Heaven.

The temple within whose walls we are this day assembled, has not been raised by such donations as pride, triumphing over avarice, sometimes affords. It has not been erected by the munificent grants of your public men, anxious to inscribe their names on the list of

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those who have "done the state some service"—No—it has been raised by our own efforts, by our own self-denials, by our own unwearied devotion; and at this moment, when we come to dedicate it to purposes and objects inferior only to the worship of the living God himself, well may hope, mingled with exultation, fill our hearts.

Yes, brethren, in no spirit of vain-boasting we may exult in the triumph we have achieved over the difficulties by which we were encompassed. Sustained by no motives save those which regard the happiness of man, we have pressed fearlessly onward in the career of duty, and in our progress have encountered much evil report.

The eternal principles, which we have taken as a rule of life, have taught us to live in peace with all mankind; and thus we have been prevented from noticing, in the spirit of vengeance, the numberless calumnies with which our institution has been assailed. It has been assailed on account of the ceremonials which are kept from the gaze of the world. It has been attacked too, on account of the supposed vicious character of some who have enjoyed its privileges. Yes! the frown of the world has been upon us; but in regard to all its accusations, we have *lived*, we have *acted* a refutation. We have done good for evil, and have been content with that vengeance upon our adversary, which, in the emphatic and glowing language of the sacred writer, heaps coals of fire upon his head. We could boast but little pecuniary power. Our ranks have not contained those who are clothed in purple and fine linen, and who fare sumptuously every day, nor those who would be esteemed the Lords of Creation, because of advantages which they themselves had little agency in procuring.

Our Order has for the most part embraced individuals, who, however humble their occupations, and lowly their pretensions, possess qualities of heart and mind, on which the safety of the nation will at last be found to rest; men, who though engaged in the daily struggle for subsistence,—having families to support, children to educate,—felt that they could do something, and that they were bound to do something, for the great family of mankind; who felt themselves under the deepest obligation to contribute their means, however small the amount, and the influence of character, however

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feeble its sway, to the promotion of the great cause of Charity and Truth; who scorned to circumscribe their affections by the limits of their fire-sides, and were willing to forego the gratifications of sense for the more solid enjoyment which the relief of the fatherless affords. They have laboured to promote peace and good will, to insure liberal sentiment and right feeling amongst all who were within the sphere of their exertions.

It may be, that greater powers and more lofty pretensions, would have saved them from misrepresentation.

The world could not think it possible that they who were so little blessed with the good things of life, who for the most part toiled for subsistence, should set about being public benefactors. Mankind are the dupes of their senses. The seducing appeal which was made by the serpent in the garden of Paradise, was directed to the sense. The infirmity may be one of the curses inflicted by the fall.

Society is but too apt to be distrustful of institutions that profess to desire its welfare, unless presented to the view arrayed in all the gorgeousness of power. The king who was commanded by the Prophet, to go and wash seven times in Jordan, and he should be clean, ridiculed the mandate because of the insignificancy of its waters compared with the mighty streams which flowed within his own territories. Men imitate the example of this potentate. We declared to the community that we desired to promote its welfare, that in our association we were not mindful of individual interests —that our rules taught us to regard all men as our brethren—but we could point to no splendid edifices from which our charities were diffused: the trophies of our triumphs may have been the binding up of broken hearts, and the healing of wounded spirits; hearts whose griefs had never met the ear of the busy world, and spirits whose moanings had never passed the threshold of the house of mourning. The world has therefore not always seen the benevolent hand which ministered relief, or heard the gladsome voice which brought consolation.

Brethren, what has been our treatment at the hands of our public men? The object of every legislature is the public prosperity. Power is delegated by the many to the few, that the interests of the

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community may be effectually protected, that virtue may be encouraged, efforts of mind rewarded. Every enterprise that has for its object the amelioration of our race, should be sanctioned. In this land, where the great design is to advance to the utmost human felicity, those feelings which insure the happiness of a state should be specially fostered by our legislatures.

The federal union, under whose protection we all live, is an establishment that calls for our warmest applause and deepest affection. It binds together the remotest sections of the nation, and unites every part by the strongest ties in the prosecution of those high enterprises, which heaven appears to have placed before us. Equally conducive to the ends of existence, is the union of the hearts and minds of those who meet in the daily intercourse of life.

It was said in ancient times that an ass ladened with gold, could find its way into any city. The proverb appears in modern days to have been almost verified—Men who were associated together for no other end than private gain, who did not aim at any great good, and who would not assist the public welfare save so far as its enhancement might subserve their own views, have met with legislative countenance, and have had by means of charters the public aid in the prosecution of their purposes; while from us who asked no such sanction for lucre's sake, nor for the advancement of private interests, but for the more easy attainment of our noble ends, this boon has been withheld. Yet we have prospered—the blessing of Heaven has rested upon our undertaking. We may not be blazoned on the pages of history as those who have signally succoured the human family—we may have no inscriptions that will tell upon our tombs

"Not what we were, but what we should have been"—

And even here no gorgeous wreaths may encircle our brows, but we may have, even here, the approving conscience, and we may have even here monuments in the hearts whose sorrows we have lightened. And when our spirits shall be freed from earth, we may meet the heavenly greeting, "I was an hungered and ye gave me meat; thirsty and ye gave me drink; sick and in prison and ye visited me:—Forasmuch as ye have done it to the least of these my children, ye have done it unto me."

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The difficulties through which we have passed are the sources of our exultation: the enlargement of our capacity for good is the source of our hope. We have met to dedicate this building, to congratulate ourselves upon the extension of our powers, to ask a continuance of Heaven's blessing on our institution: and let us never despair, brethren, of the ultimate triumph of truth. It may be humiliating to human pride to reflect, that every enterprise which contemplated the improvement of man's condition, has met with signal opposition from those whose good it regarded. Not satisfied with the resistance of opinions which the wise and benevolent had promulgated, mankind have, with a wild delusion, gloried in their errors, and made a return to their benefactors, by incarcerating them in dungeons, and hanging them on gibbets. Has this been the course of the world because malignant envy could not look upon the glory of the achievements? and has it been the design of Providence, that ignorance and malice should, for a time, misrepresent the motives and objects, in order that the retraction might ultimately make the reward more glorious?

The author of the great essay on the human mind, who opened a new moral world to our view, was stigmatized as an opponent of our Holy religion, and his immortal production denounced as affording support to Atheistical sentiments. Columbus, who we all know, opened a new natural world to the gaze of an admiring people, was sentenced to a prison and chains, whilst the name of an humble follower of his footsteps was bestowed upon the land of his discovery: malice itself, by this act, teaching a beautiful lesson, that the name of Columbus should be conferred on no particular section, but should be cherished in all countries and in all times. Daniel de Foe, whose efforts continued through the gloom of adversity and the pressure of poverty, gave almost the first impulse to the cause of religious freedom, was placed in a pillory on account of those writings which evince a power of thought and an extent of benevolence that must be dear to every lover of humanity. And yet the day of prejudice has gone by; all these benefactors have come to be honored. The philosopher who has developed the sources of mental power, who has enabled us "to turn the mind in upon itself," is admitted by his writings to assist those doctrines

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which by his life he adorned. The fame of him who may be compared to the great chieftain of the Jews, who led the way to what we may emphatically call the Land of Promise, has been vindicated; and the great exertions of Daniel de Foe in behalf of the freedom of conscience must now be regarded as the groundwork of every system, by which the rights of conscience are protected.

If we have then occasion to mourn over the ingratitude of our race, which thus persecuted the master spirits of their age, we may find relief in the conviction, that after times have vindicated the dignity of human nature, and asserted the rights of those by whom blessings had been bestowed. Even if we had not the remembrance of past difficulties to sustain us; if the prospects before us were not cheering, we could not be traitors to our trust. The heartlessness of the world may scorn our pretensions, and place impediments in our way to success;—they who do their duty need make no appeals for support to the coldness of wordly charity. If all their bright anticipations of good should fail to be realized, they have for their reward that which the world can neither give nor take away.

Brethren, in the remote ages of antiquity, before the light of Christianity had dawned, the principles of our Order were the objects of reverence. Though presented to the view with all the imperfections which the ancient superstitions created, we can discover in the institutions of long past days, a spirit which may be recognized as kindred to our own.

Among the vast number of Divinities reverenced by the Grecians, there was none more honored than the Graces: and the devotion was paid, because their principal prerogative was to preside over Benevolence and Gratitude. The record of these days informs us that the first temple erected in Greece, was dedicated to the Graces;—it was long the boast of the Lacedemonians that it had been erected by one of their kings. In that country, dear to the associations of us all, as the home of Liberty and the land of Philosophy, there was scarcely a town or a village that did not possess a shrine for these guardians of sublime virtues. The Temples consecrated to Cupid were also dedicated to them. They had a location in the Temples of Mercury, to teach that even Eloquence had need of

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their assistance, and it was said by their worshippers, that they not only promoted equality of temper, but also inclined to Oratory and Wisdom. In youth, manhood, and old age, did the votaries of Mythology press to the altars where the praises of the Graces were celebrated; before them were uttered their earliest vows and latest benedictions. It has been remarked by a learned writer, that the reflections which arise from the names and attributes of these divinities are beautifully instructive: and permit me to remark, that they must be a source of high gratification to every member of this honorable Order. Called sometimes by the name of χάριτες, which signifies Joy, to denote, that doing good to others, and evincing gratitude for benefits conferred on ourselves, should afford equal delight; they were young, to teach that the memory of a benefit should never decay: active, to show that we should be prompt to oblige: virgins, to instruct us that our impulses should be pure, and that the mind should be governed by prudence and discretion. They were locked in each others arms, to teach that the cords of affection which unites us to each other should be drawn together. They are represented sometimes as dancing in a circle, to instruct men that kindness should circulate in the community, and to intimate that benefits should return whence they were derived. There was one other means of advancing the Truth, that is perhaps still more striking and instructive. Statues of the Satyrs, most hideous representations, were made hollow, for the reception of figures of the Graces; to point out, brethren, that we should not form a judgment of men from their appearance: that the defects of shape may be redeemed by the powers of the mind, and the goodness of the heart; that the highest mental attractions may be concealed under a disgusting exterior.

Thus, brethren, by the most splendid associations and images that could engage the senses and the mind, did the ancients make appeals in behalf of virtue. For this purpose, all the elegancies of art, all that painting and sculpture could contribute, were employed. To the Graces were raised statues of marble and gold—on almost every hill and in almost every valley, stood monuments erected in their honor. Pictures representing their charms found a place in every household.

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Brethren, at this day a system of religion prevails in our land, which far exceeds in wisdom and virtue all the systems that the ancients sustained; which promises rewards to the faithful, of which the votary of Mythology, in his loftiest visions and highest aspirations had but an imperfect conception. Shall it then be said, that we are less zealous in behalf of the great ends which it was the design of the Saviour to promote, than those who knew not his love and doctrines? who had nothing more as their guide than the lights of natural religion, and who were ignorant of the high sanctions by which we are sustained?

We are not called on to involve ourselves in the absurdities which were connected with the creeds of old;—we do not urge men to raise up to themselves false Gods,—we ask not for shrines emblazoned with precious stones, nor for monuments of gold. The temple within which we are now assembled, is sufficient for us: we dedicate it to the great purposes of our Order, and we invite our fellow-citizens to active co-operation,—we invoke them by their social responsibilities, and in the name of their political institutions.

We invoke them by that moral feeling which urged the ancients to high exertion, and we invoke them, in the name of the religion which the ancients never knew:—Where is the heart that shall fail to respond, *Amen?*

The world professes to admire our objects, but is opposed to our mysteries. We are told that a wise and beneficent system will not shrink from exposure to light, and that it is the part of fraud and deception to covet the darkness. It is unquestionable, that ignorance and prejudice have seized on this topic for the purpose of working our downfall; but it is equally true, that we have in some measure brought the imputation upon ourselves. Those who support our institution, like some other antiquarians, have been anxious to find the foundation of the Order, in the mysteries prevalent among the Egyptians, as if any origin or duration would of themselves consecrate a system. There are those whose mere love of antiquity has led to the most preposterous opinions, and to the sanctions of abuses disgraceful to our nature. If we profess to derive our ceremonials and our principles from this source, society will necessarily institute a scrutiny into its purity—By claiming an

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origin from it, we admit the existence of a community between us, and the world, for the purpose of trying us, will investigate all its pretensions. If the fountain be corrupt, it is a small effort of reason which convinces us that the stream must also be polluted.—What were the Egyptian mysteries? Were those engaged in them leagued together for any noble purpose? Did they associate for the advancement of the arts, for the promotion of virtue?—Faithful history will respond that these mysteries were a cover, not only for gross abuses, but even for high crime. There is something in the land of the Nile and the Pyramids, to captivate every mind; and it is perhaps not surprising that those should exist whose warm and excited imagination leads to the assertion of kindred with its institutions. All means of good may be perverted,—mysteries like others may be abused. Although employed for virtuous ends, if we profess to have derived them from those by whom they were used for vicious purposes, the world will not stop to canvass us by our acts, but will try and condemn us by the imputed origin. If there were no precedent before our own time, the impulses of our own hearts would sustain us. Away then with the assumption, and let me claim your attention for one moment, while I enquire how mysteries may be employed as a means of advancing noble objects.

Brethren, every department of society abounds in mystery—The old maxim which taught men to hold a secret inviolate, sprang from a sense of the importance of implicit confidence to all the relations of life. In our association we but act upon a principle which governs every-day existence—What is a man's household? It is the place where his best affections are centred; his wife and children are the dearest objects of his love—Amidst all the troubles which attend his daily avocations, he looks forward to the domestic hearth as the haven of rest. But suppose the world were to gaze upon the concerns of his family, or that himself were to proclaim abroad all the events which occur within his little circle—need I say that all the charms of his fireside, all the sacred associations of home, would forever depart? The very fact of its being a small community, separate and distinct from the mass of mankind, was the means of domestic felicity. Enlarge this community by the admission of the multitude, and the fascination will be lost; and yet up-

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on the principles of our opponents, unless he proclaim abroad the affairs of his family, unless his household gods are prostrated and trodden under foot, vice and immorality reign within his dwelling.

What would be the fate of every sacred engagement, of all the relations by which the best feelings are promoted, from which arise the grand benefits of the social system, if there were no obligation of secrecy on those who contract them?—where should we find the lover or the friend? Well might we say that the "silver cord was loosened; that the chain of affection was at best but a rope of sand." Are there not, then, mysteries in every department of society which can never be fathomed? Are there not secrets which occupy few bosoms and will never be extended? They only are ignorant who seek not for instruction, for the door is open to the enquirer—We invite all our brethren, those for whose injury it is said we have associated, to come into our communion—to pass into the temple, and to take hold of the very horns of the altar—We ask them to look into our arcana, to examine our mysteries, to feel their sublime influence, and then to lend us a helping hand in the great cause of virtue.

These mysteries give something peculiar to the Order, and thus invigorate the bonds of our union. Every emblem that we employ is illustrative of some duty of man, and by types and figures we inculcate the purest morality. The great argument against the introduction of scriptural expressions into ordinary discourse, that it tends to weaken our reverence for revelation, by bringing it to the level of secular productions, will here with force apply. By these types and figures we afford sublime rules of action to all within our brotherhood, and we are anxious that our ceremonials should make the most forcible appeals to the heart and understanding—hence the necessity of their separation from the common things of life. We desire that the mind should be brought to a state most fit to receive impressions, before the appeal is made. If our ceremonials were subject to the scrutiny of those, who by previous discipline were not prepared rightly to estimate them, the lessons which we propose to teach would lose much of their efficacy. If men were permitted to view them, and treat them as they view and treat the matters which ordinarily occupy their thoughts, they would soon re-

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gard them as possessed of no more importance, and entitled to no higher measure of respect.

The principles of men will be indicated by their lives,—the tree is to be judged by its fruits. Vice may occasionally assume the form of virtue, and the moral vision may for a time be blind to its deformity;—but the tenor of the life of him whose heart is corrupt, will be in accordance with the heart's impulses. The good man may occasionally fall into error, but the tenor of his life will preserve him from shame.

Our opponents assert that because *all* our light is not set upon a hill,—all is darkness with us. Do they recollect the ground of their faith in the religion that they hold? Will they insist that all the workings of Divine Providence, and all the parts of the plan of redemption are within their comprehension? Will they deny that much of the code that they reverence is to be received as a matter of faith? They perceive in every portion of the system which their comprehension can reach, that the Almighty has abundantly considered the happiness of the human family and they rightly and fairly argue, from what they see and know, to those matters which are not made palpable to their view. That which is supposed to be faith, perhaps at last may be reason. By a similar rule of decision they will try any individual, with the general correctness of whose life they are acquainted. There may be particular acts, the nature of which they do not accurately know, and yet in regard to them the judgment will be favourable, because of the general purity of the character and conduct. Why will not mankind judge us in the same way? we claim to be devoted to Friendship, Love and Truth. If we do not labour to promote these ends, we may with justice be condemned: If the world finds us false in that upon which all may look, let it believe us corrupt in that which is unknown.

These ends are to be promoted, not by our exertions as Odd-Fellows only. They are to be promoted in all the relations of life which we respectively fulfil—All, as fathers, brothers, husbands, citizens, can exert some influence on the sacred cause of Friendship, Love and Truth—Friendship to all classes and denominations of men—Love of God, of our country and of our fellows.

We are bound to sustain those who have no family or kindred,

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to perform for them the tender offices of life. They may never be cheered by such voices as cheer us in our household; no hearts may be gladdened by their presence—but it is our duty, and more than our duty, our privilege, to bring consolation. Though clothed in rags, and bowed to the dust by affliction, they are as estimable in the sight of Heaven as those who enjoy all worldly blessings —and why should they not be as estimable in ours? No difference of opinion on points of religious belief is to control our beneficence. We are to regard all men as beings like ourselves, not only with the right, but under the obligation to worship their God according to the dictates of conscience—subject to the same responsibilities, travelling to the same judgment.

Our benevolence is confined to no particular section: those in our vicinity can alone be benefitted by our acts—but our anxious wish is to do good to all upon the earth. The ocean rolls between us and we may never look upon their faces—we may only meet around the throne; but are not our hearts animated by sympathy and regard for those who are struggling for their birthright? And will we not with fervour pray that the great God of Battles vouchsafe his interference, and save them from the hands of the destroyer? Love of that country, brethren, where most of us were born, which is the theatre of action for us all, where there is no aristocracy save the aristocracy of the mind, and where the laws extend equal protection to all who are subjects to their rule—Love of that country, which has been the pioneer in the march of freedom, and which I trust, is never to forget its great relation to mankind. Love of that country which gave the impulse to the cause of the rights of man that is destined to fill the whole earth, and whose institutions shall be a model for all who are stirred to successful action by its holy example.

Love and Gratitude to our God, brethren, for the numberless bounties of his Providence. He has caused our cup to overflow with blessings; He has given us life and health and happiness here, and a prospect of immortal bliss beyond the grave. Truth, wherever it may carry us—not only as a moral virtue, but let it be our object in every intellectual effort—in all our enquires—Truth in politics, as well as in religion.

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The philosopher who discovered the true theory in regard to the sun, was condemned to a prison because of the supposed opposition of his discovery to the part of the Old Testament which relates that Joshua arrested the sun in his course. Such cannot be our spirit. Truth is to be attained, and the attainment can never injure the cause of pure religion. Charity, not merely the physical act of bestowing alms, but that charity which "suffers long," which bids a brother to "go and sin no more." Temperance in all things, remembering that it is the abuse and not the use of the gifts of Providence that makes the crime. Most of the Divinities, we are told, sanctioned copious libations; but the Graces, which were charged with benevolence and gratitude, allowed only two in their own honor;—thus intimating that Temperance is essentially connected with the more sublime moral excellencies.

Brethren, the task which your wishes imposed has been but imperfectly performed. I have, I am sure, but feebly sketched the principles which are the rules of our conduct. The deficiencies your own bosoms will supply. If the sanction of an humble man, struggling like yourselves for bread, can impart new energy to your exertions—If my prayer will cheer you in the path of duty, beset at all times with difficulties,—If it will gratify you to know that my heart beats in unison with the impulses of your own breasts, I will say to you, as was said to the holy warriors of old, "Remember the Crusade"—Not a crusade sustained by fanaticism, but a crusade in behalf of Virtue, sustained by Charity and Truth. Go on with the good work, and may the richest blessings be the portion of you all! The cause of your adoption may well command your noblest faculties. The principles of our Order must stand through all time, and shall only come to the full when time itself shall be no more. Holding these principles, and making application of them to all our concerns, well may we pass on our way rejoicing—doing all our duties faithfully, and remembering that they are intended to discipline us for a more elevated state of being—

> "Where pain shall cease, and every tear
> Be wip'd from every eye."

Always be able, brethren, if asked for our country, to point, like the wise man of old, "to the skies." Knowing that "we have here no

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continuing city," that although the temple which we this day dedicate, may moulder away, there is yet "a house not made with hands, eternal in the heavens," where the Great Master presides, and where the objects of our devotion—the principles of our Order, shall have an abiding place forever. Thus each one of us may be enabled to realize the picture of the good man drawn by the best of poets:

> And on he moves to meet his latter end,
> Angels around befriending virtue's friend,
> Sinks to the grave, with unperceived decay,
> While resignation gently slopes the way;
> And all his prospects, bright'ning to the last,
> His heaven commences ere the world be past.

LIST OF GRAND AND SUBORDINATE LODGES,

And Grand and Subordinate Encampments, of the Order of Independent Odd Fellows in the United States, with the places of meeting and number of members.

R. W. Grand Lodge of the United States, consists of Representatives elected from the several Grand Lodges, to serve one year. Present members:

OFFICERS:

P. G. M. GEORGE KEYSER, M. W. G. Sire.
P. G. M. JOHN PEARCE, R. W. D. G. Sire.
P. D. G. S. ROBERT NEILSON, R. W. G. Sec'ry.
P. G. CHARLES MOWATT, R. W. G. Treasurer.
P. G. C. SATER T. WALKER, R. W. G. Chaplain:
P. G. M. SAMUEL LUCAS, R. W. G. Marshal.
P. G. WM. CROUCH, R. W. G. Guardian.

REPRESENTATIVES.

P. G. M. JAMES L. RIDGELY, Rep. of Maryland
P. G. CHARLES MOWATT, Rep. of New York
P. G. M. HOWELL HOPKINS, Rep. of Pennsylvania

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P. G. ANDREW E. WARNER, Rep. Dist: of Columbia
P. G. M. HENRY S. SANDERSON, Rep. of Ohio
P. G. Z. B. GLAZIER, Rep. of Delaware
P. G. M. SAMUEL LUCAS, Rep. of Louisiana
P. G. M. JOHN PEARCE, Rep. of New Jersey
P. G. Sire THOMAS WILDEY.

R. W. GRAND LODGE OF MARYLAND has under her jurisdiction twenty-one working lodges, viz.

Washington Lodge, No. 1, meets in Baltimore every Monday evening, at the hall in N. Gay street—has 110 members.

Franklin Lodge, No. 2, meets at the same place every Thursday evening—has 150 members.

Columbia Lodge, No. 3, meets at the same place every Wednesday evening—has 65 members.

William Tell Lodge, No. 4, meets at the same place every Tuesday evening—has 127 members.

Gratitude Lodge, No. 5, meets at same place every Monday evening—has 139 members.

Harmony Lodge, No. 6, meets at the same place every Wednesday evening—has 63 members.

Marion Lodge, No. 8, meets at the same place every Tuesday evening—has 91 members.

Jefferson Lodge, No. 9, meets at the same place every Thursday evening—has 58 members.

Maryland Lodge, No. 11, meets at the same place every Thursday evening—has 54 members.

Union Lodge, No. 16, meets at their hall in Ann street, Fell's Point, Baltimore, every Thursday evening—has 100 members.

Concordia Lodge, No. 17, meets at Annapolis every Wednesday evening—has 33 members.

Miller Lodge, No. 18, meets at Easton, Talbot county, every Monday evening—has 50 members.

Dorchester Lodge, No. 19, meets every Monday evening at Cambridge, Dorchester county—has 106 members.

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Morning Star Lodge, No. 20, meets at Havre-de-Grace and Bel-Air, Harford county, semi-monthly—has 25 members.

Caroline Lodge, No. 22, meets at Denton, Caroline county—has 28 members.

Daniel & Jacob Lodge, No. 23, meets at Manchester, Baltimore county—has 19 members.

Mount Pisgah Lodge, No. 24, meets at Port Deposit, Cecil co., at Mrs. Quarle's hotel, Main street, every other Tuesday—has 30 members.

St. Tamany Lodge, No. 25, meets every Thursday evening at Centreville, Queen Ann's county—has 35 members.

Mount Vernon Lodge, No. 26, meets at Abingdon, Harford county, every other Saturday evening—has 27 members.

Kindred Lodge, No. 27, meets at Greensborough, Caroline co.—has 20 members.

Howard Lodge, No. 28, meets at New Market, Dorchester co.

Jerusalem Encampment, No. 1, meets at the hall in Baltimore on the 1st and 3d Friday of every month.

Salem Encampment, No. 2, meets at same place on 2d and 4th Friday.

Zion Encampment, No. 3, meets twice a month at Cambridge, Dorchester county.

Whole number of members 1330.

R. W. Grand Lodge of New York, meets at Albany, and has under her jurisdiction eleven working lodges, viz.

Columbia Lodge, meets at New York every Thursday—has 41 members.

Philanthropic Lodge, meets at Albany—no report.

Good Intent Lodge, meets at Columbiaville every Saturday.

Union Lodge, meets at Albany every Wednesday—has 51 members.

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New York Lodge, meets at New York every Wednesday—has 136 members.

Gettys Lodge, meets at same place every Tuesday—has 37 members.

Washington Lodge, meets at Albany every Monday—has 42 members.

Germania Lodge, meets at New York every Friday—has 117 members.

Teutonia Lodge, meets at same place every 1st and 3d Monday in each month—has 60 members.

Albany City Lodge, meets at Albany every Wednesday—has 19 members.

German Colonial Lodge, meets at same place every Monday—has 26 members.

☞There are two Encampments in the state of New York, but neither have made any report of their last year's proceedings.

Whole number of members 529.

R. W. Grand Lodge of Pennsylvania, meets at Philadelphia, and has five Encampments and forty-five working Lodges, viz.

Grand Encampment, meets at Philadelphia.

Philadelphia Encampment, meets at same place every 1st and 3d Tuesday.

Pittsburg Encampment, meets at Pittsburg every 2d and 4th Tuesday.

Franklin Encampment, meets at Pottsville.

Morning Star Encampment, meets at Frankford, every 1st and 3d Wednesday.

Pennsylvania Lodge, No. 1, meets at Philadelphia every Wednesday—has 219 members.

Washington Lodge, No. 2, meets at same place every Tuesday—has 168 members.

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Wayne Lodge, No. 3, meets at Philadelphia every Monday—has 80 members.

Morning Star Lodge, No. 4, meets at East Kensington every Thursday—has 137 members.

Franklin Lodge, No. 5, meets at Philadelphia every Thursday—has 209 members.

General Marion Lodge, No. 6, meets at the same place every Friday—has 209 members.

Herman Lodge, No. 7, meets at West Kensington every Tuesday—has 147 members.

Rising Sun Lodge, No. 8, meets at Frankford every Saturday—has 112 members.

Mechanics' Lodge, No. 9, meets at Pittsburg every Thursday—has 74 members.

Philomathean Lodge, No. 10, meets at Germantown every Saturday—has 90 members.

Kensington Lodge, No. 11, meets at West Kensington every Wednesday—has 172 members.

Philadelphia Lodge, No. 13, meets at Philadelphia every Friday—has 63 members.

Wildey Lodge, No. 14, meets at Frankford every Saturday—has 65 members.

Philanthropic Lodge, No. 15, meets at Philadelphia every Tuesday—has 44 members.

Harmony Lodge, No. 16, meets at same place every Wednesday has 81 members.

Lafayette Lodge, No. 18, meets at same place every Friday—has 97 members.

Amity Lodge, No. 19, meets at same place every Thursday—has 160 members.

Miners' Lodge, No. 20, meets at Pottsville every Saturday—has 119 members.

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Friendship Lodge, No. 23, meets at Philadelphia every Friday—has 75 members.

Adelphia Lodge, No. 22, meets at same place every Friday—has 56 members.

Western Star Lodge, No. 24, meets at Pittsburg every Monday—has 33 members.

America Lodge, No. 25, meets at West Kensington every Monday—has 30 members.

Penn Lodge, No. 26, meets at East Kensington every Monday—has 54 members.

Schuylkill Lodge, No. 27, meets at Port Carbon every Saturday—has 100 members.

Heneosis Adelphon Lodge, No. 28, meets at West Kensington every Thursday—has 96 members.

Robert Morris Lodge, No. 29, meets at Philadelphia every Wednesday—has 106 members.

Chosen Friends' lodge, No. 30, meets at Pittsburg every Friday—has 40 members.

Manayunk lodge, No. 31, meets at Manayunk every other Saturday—has 64 members.

Union lodge, No. 32, meets at Pittsburg every Wednesday.

Decatur lodge, No. 33, meets at Philadelphia every Monday—has 111 members.

United States' lodge, No. 34, meets at same place every other Wednesday—has 46 members.

Columbian lodge, No. 36, meets at West Kensington every Saturday—has 79 members.

Collegeville lodge, No. 37, meets at Collegeville every Saturday—has 36 members.

Monroe lodge, No. 38, meets at West Kensington every Friday—has 44 members.

Benevolent lodge, No. 40, meets at Rockdale every Saturday—

Hancock lodge, No. 43, meets at Philadelphia every Monday—has 62 members.

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Haydn lodge, No. 44, meets at Pottsville every Thursday—has 39 members.

William Tell lodge, No. 45, meets at Pittsburg every Saturday has 29 members.

Birmingham lodge, No. 48, meets at Birmingham every Saturday.

Alleghany lodge, No. 49, meets at Alleghany every Thursday—has 34 members.

Freedom lodge, No. 50, meets at Greensburg every Friday.

Brownsville lodge, No. 51, meets at Brownsville—has 56 members.

Girard lodge, No. 53, meets at Pottsville every Friday—has 35 members.

Northern Star lodge, No. 54, meets at Addisville every other Saturday—has 14 members.

Independence lodge, No. 55, meets at Philadelphia every Thursday—has 58 members.

Whole number of members 3293.

R. W. Grand Lodge of District of Columbia, meets in the city of Washington, and has under its jurisdiction three working lodges, viz:

Central lodge, No. 1, meets in Washington every Friday; has 44 contributing members.

Jonathan lodge, No. 4, meets in Georgetown every Thursday; has 32 members.

Washington lodge, No. 6, meets in Washington every Tuesday; has 38 members.

Whole number of members 114.

R. W. Grand Lodge of Ohio, meets at Cincinnati, and has five working lodges, viz:

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Ohio lodge, No. 1, meets at Cincinnati every Monday; has 240 members.

Washington lodge, No. 2, meets at same place every Tuesday; has 205 members.

Cincinnati lodge, No. 3, meets at same place every Wednesday; has 170 members.

Franklin lodge, No. 4, meets at same place every Thursday; has 51 members.

Montgomery lodge, No. 5, meets at Dayton every Wednesday; has 70 members.

Whole number of members 736.

R. W. Grand Lodge of Louisiana—[no report received for the last two years.]

R. W. Grand Lodge of Delaware, meets at Wilmington, and has under her jurisdiction five working lodges, viz:

Delaware lodge, No. 1, meets at Wilmington every Tuesday; has 42 members.

Jefferson lodge, No. 2, meets at same place every Thursday; has 33 members.

Bayard lodge, No. 3, meets at Laurel every Friday; has 21 members.

Mechanics' lodge, No. 4, meets at Newcastle every Saturday; has 36 members.

Washington lodge, No. 5, meets at Newcastle every Wednesday; has 19 members.

Whole number of members 151.

R. W. Grand Lodge of New-Jersey, meets at Trenton, and has under its jurisdiction five working lodges, viz:

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Jersey lodge, No. 1, meets at Camden every Wednesday.

Benevolent lodge, No. 2, meets at Patterson every other Saturday; has 24 members.

Trenton lodge, No. 3, meets at the city of Trenton every Tuesday; has 111 members.

Concordia lodge, No. 4, meets at same place every Wednesday; has 29 members.

Greenwick lodge, No. 5, meets at Carpenter's Landing every Saturday; has 17 members.

Whole number of members 181.

Subordinate Lodges, under the jurisdiction of the Grand Lodge of the United States:

Boon lodge, No. 1, of Kentucky, has 128 members.

Chosen Friends' lodge, No. 2, of Kentucky, meets at Louisville, and has 30 members.

Virginia lodge, No. 1, of Virginia, meets at Harper's Ferry, Jefferson county; has 31 members.

Washington lodge, No. 2, of Virginia, meets at Norfolk, and has 22 members.

Virginius lodge, No. 3, of Virginia, meets at Wheeling every Thursday evening, at their hall on Main street; has 73 members.

Lodges and Encampment not included in the last annual proceedings of the Grand Lodge of the United States, viz:

Merrimack lodge, meets at Lowell, in Massachusetts.

Jowa *lodge*, No. 1, at Mineral Point, Michigan.

——— *lodge*, No. 1, at New Albany, Indiana.

——— *lodge*, No. 2, at Madison, Indiana.

——— *lodge*, No. 1, St. Louis, Missouri.

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——— *lodge*, No. 1, Natchez, Mississippi.

——— *lodge*, No. 1, Alton, Illinois.

Washington lodge, No. 3, Covington, Kentucky.

——— *lodge*, No. 4, Louisville, do.

——— *Encampment*, No. 1, Wheeling, Virginia.

From the preceding it appears that there are eight Grand Lodges, eleven Encampments, and 108 Subordinate Lodges, with 6,618 members, besides those in lodges from which no reports have been received.

INSCRIBED TO THE NOBLE GRAND.

(BY AN AMERICAN.)

ONCE more in the circle of Friendship we meet,
Where social delight is express'd,
The heart of each brother with joy is replete,
And rapture illumines each breast.

The charms of those hours are tranquil and bright,
And gladden the feast of the soul;
The festive enchantment affords more delight
Than the draught of the full flowing bowl.

May the widow be clothed, the orphans be fed,
And Charity soften their pain;
The tear be forgot which affliction has shed,
And happiness greet them again.

May our brotherly band be a brother to those,
Whom care and affliction have known,
And we shall e'er stand on the spot where we rose,
And virtue shall sway us alone.

AMERICA.

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ANTHEM,

Composed by Brother John H. Hewitt, and sung by the brethren at the dedication of Odd-Fellows' Hall in Baliimore, 1831.

Loud let the anthem ring,
'Till Heav'n itself shall sing,
Glory to *God;*
Praise to the Sire on high,
Monarch of earth and sky,
Lord of Eternity——
Space his abode.

Father of life and light!
Look on this holy rite,
Be with us all;
Shed thy benignity
On our fraternity;
While thus we look to thee
Let manna fall.

Hail to thee, Charity!
Type of Divinity,
Child of the skies;
Round let thy radiance shine,
Mild, holy, pure, divine,
'Till every grace of thine
Within us lies.

Be thou with age and youth
Blended with Love and Truth,
Three bound in one;
Let us united be,
Firm in our constancy,
Baring our hearts to thee,
'Till life is gone.

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The following lines are humbly inscribed to every true "Odd-Fellow," of the Independent Order in the United States, for his serious consideration.

'A noble spirit disdaineth the malice of fortune: his greatness of soul is not to be cast down.'

SINCE days past by are now forever gone,
And those to come may never come to thee;
Brother! reflect, use well the *present time*,
Nor fear the *future*, nor regret the *past;*
Uplift thy body from its native dust,
And on *exalted objects* fix thine aim;
God will enlarge the purpose of thy mind:
The oak, which now its branches spreads on high,
Was once an acorn in the womb of earth.

Health, first of blessings! carefully preserve;
Lo! the rose blushing on her modest cheeks,
The sweets of morning breathing from her lips,
Joy in her eyes, and gladness at her heart,
She sweetly beckons from the *cottage door*,
Where ne'er physician lifted up the latch,
There with her smiles the rustic tenants cheers,
And with contentment's oil anoints their heads.

Yield not to anger, 'tis a cutting sword,
Which *thine own breast* will mangle, *or thy friends:*
Regard with awe the Majesty of God—
Tempt not His anger lest he strike thee dead.

When the poor widow's heart is sunk with grief,
When the sad fatherless demand thine aid,
Let bounty ope the casket of thine heart:
When in the street thou seest some hapless wretch
Shiv'ring with cold, and destitute of food,
The poor forlorn with wings of comfort shield,
Save *him* from *death*, and give *thy* soul *new life*.

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Let not misfortune *clip* the wings of hope,
Nor affluence the light of prudence dim;
Be but content in ev'ry change of life,
Thus whate'er comes must be the source of praise.
The man with keen adversity oppress'd,
Finds all his hopes are centr'd in himself,
And, rousing all his energies of soul,
Severest ills encounters and subdues;
Fortune, as winds unstable, no where stops—
Whilst she is kind we feel supremely blest,
But, when we turn to thank her, *she is gone!*
Increase of riches brings increase of care:
Think not the rich man happiest of his kind,
We cannot penetrate his secret griefs;
Man sleeps securely on a *bed of straw*,
But, stretch'd on *roses*, he must heed the *thorns*.
Let the poor man take comfort, he has cause;
He eats his morsel (scanty though) in peace;
Debarr'd from dainties, he escapes disease;
The bread he eats is pleasant to his taste,
Sweet to his thirst the water that he drinks;
Labour preserves his health, and yields repose,
Such as the downy bed of sloth ne'er knew.

Death is the *test* of life, the known assay
Which shews the certain standard of our deeds:
He who knows *well to die* hath not *liv'd ill;*
Nor has *he* vainly squander'd *all his* time
Who to his honour its *last portion* spends:
Would'st thou die nobly, let thy vices die
Before thyself. O Brother! fear not death,
For *what* it is thou dost not understand,
He, who first form'd thee, of thou *know'st not what*,
Can raise thee to thou know'st not what again.
The cock perceives the dawning of the morn,
The dog the footsteps of his master knows,
The *wounded* goat can find the *healing herb;*
Yet when *these* die, their spirit dies; thin e lives.

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With two short questions, Brother! now farewell:
'Hast thou a knowledge of thy Maker, God?
'Hast thou a sense of worship due to him?'
If thou hast *these*, thou needest *nothing more.*

EXTRACT FROM A SERMON,

Preached at the Anniversary of the Lord Byron Lodge (1828) *in Derby District, England, by Rev. Henry Lowe.*

"You, my brethren, have invited me to preach unto you this day; you have many emblems in use amongst you, the interpretation you assign them, you are well aware I am unacquainted with: but I am sensible of the truth of what Solomon says, "*a word spoken in due season how good is it!*" and therefore, I will venture to shew unto you what I consider these things to mean, which occupy the title-page of the book of your rules, that was put into my hands when requested to address you this day. The prophets of old were interpreters, so are the ministers of the Gospel now: but all our interpretations must be according to the mind of the spirit: and this HOLY VOLUME has been my only assistant in the explanation I am about to lay before you; for I have conferred not with flesh and blood to know how you might apply the various emblems, of which I here hold the representation.*

I see nothing to object to, but every thing to approve of, and exactly placed as I could wish—I will enumerate them; and in the order in which they stand—In the upper part of the picture is an EYE, observing the whole of the emblems below it—on the right hand side, directly opposite to the spectator's left, are three emblems, the MOON AND STARS, and immediately below them an OWL, and a LAMB bearing a CROSS. On the other side, opposite to the

*The Rev. Gentleman held a copy of the general laws in his hand when he delivered his address.

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spectator's right hand, are three other emblems, a SUN, beneath it a BEE-HIVE, and next to that a DOVE, with the OLIVE-BRANCH in her mouth—Between these two different sets of emblems is the motto, FRIENDSHIP, LOVE AND TRUTH, and under is the ROYAL ARMS OF ENGLAND. Below all these, in a separate row, is the figure of a HAND extended, the fingers pointing upwards: in the palm thereof is represented a HEART: and on each side of this compound emblem is a GLOBE. These are the things, brethren, concerning which I am about to shew unto you, what I conceive they mean. And may that blessed Spirit, without whose aid, teaching and hearing would be in vain, be bestowed upon us all; on me to teach, and on you to hear, to your spiritual edification, and to the setting forth the glory of God!

The first emblem is properly placed.—Solely, centrically and above all, is the OMNISCIENT EYE OF GOD; for thus doth this BOOK of interpretation say:—"The eyes of the Lord are in every place, beholding the evil and the good. His eyes are upon the ways of man, and he seeth all his goings. The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." It is of the first importance to have this knowledge of the all-seeing eye of God, not only well established in our heads, but in our hearts also. It is of importance for believers to have that truth as an operative principle in them, influencing to every good word and work, as pleasing to Him that seeth them. In an especial manner should the unrepentant sinner be urged to consider, that the Judge who shall judge him at the last day, has been the witness also of every secret, as well as open wickedness that he hath committed; that no evil thought of any description whatsoever, was veiled from the EYES of the heart-searching God. * * *

The MOON and STARS shine by night, and faint and imperfect is the light they give to man: we have works to fulfil which the clearest light of either moon or stars is not sufficient for; many of our works must be wrought in the day, for in the night we could not do them. Man by nature has reason and faculties of the mind

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which suffice for many purposes; but there is a purpose which they are inadequate to effect, the teaching him salvation. By reason, and reason only, man never has, and never will, arrive at the knowledge of the way of salvation. St. Paul says, that the natural man is not only in the dark, but he is darkness, absolute darkness, as to spiritual things, as much as the carnal mind is absolute enmity against God. This is well illustrated by the OWL, the bird of night —some have chosen to call this the bird of wisdom, but they themselves were children of darkness, and loved darkness rather than light; and if a bird of wisdom at all, it is indeed the wisdom of this world. Rather let us take the Owl as it was reckoned by the Levitical law, an unclean bird, and what it is in fact, a bird of prey. As an unclean bird, the Owl aptly represents sinners. David thus speaks of them: "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one." That man is like the Owl, as a bird of prey, we learn also by the same inspired teacher: "He sitteth in the lurking places of the village: in the places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net." Though man by nature and by practice is a sinner, some in one way and some in another, for if not in one way, yet assuredly in another, and all without exception are testifying, that by nature they were born in sin, "yet God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," sent his only begotten Son, Jesus Christ, to quicken us, who came as the LAMB of GOD to seek and to save us who were in the darkness of sin. * * * * *

A SUN shining in its strength, next claims our attention. Of all created inanimate things, the sun is the most glorious, the most necessary and needful for us men, for animals and plants; as without the sun, there would be darkness over the whole face of nature;

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moreover, without the sun there would be no animal life sustained. So the most necessary and needful thing for man, as possessing an immortal soul, is to be brought under the enlightening and sanctifying influence of the sun of righteousness, the divine radiance of Gospel Grace. And, let it be borne in mind, that as we owe to God that we have a natural sun in the heavens to enlighten us, to cheer and strengthen us to the performance of our worldly duties, so do we entirely owe it to the mercy of God that there is a spiritual sun, Divine Grace, to work in us both to will and to do of God's good pleasure.

Though brought into the marvellous light of Grace, we all, nevertheless, require reminding that we must be diligent and patient, and industrious in the means of Grace; we must not only be careful against the abuse of the light of Grace, doing despite unto the Spirit of Grace; but we must be steadfast in working out our salvation with fear and trembling. The great importance of attending to the things which belong unto our everlasting peace, is here most aptly set before us by the most industrious animal in creation, and which so diligently worketh whilst it is called to-day, for the night cometh when neither bees nor men can work. The Bee reads a striking lesson to man in the due discharge of his duties in life, be his station therein what it may; but the soul may learn much in watching the conduct of the bee; for as the bee whilst sitting idle in the hive would never see her cells fill with honey, so neither must the slothful soul expect to have grace abounding in the heart. The bee wastes not a moment in rest that should be devoted to labour, but busily on the wing, she flies from flower to flower, extracting sweets which a beneficent Creator has prepared, and there lodged ready for her. She testifies her consciousness that the harvest will soon be past, and the summer be ended, and therefore she labours with all diligence. My brethren, let not your own emblem be lost upon you; as the God of Nature hath laid up in flowers honey for the bee so hath the God of Grace laid up for those who rightly avail themselves of them, grace in the means of grace. Let us be bees in grace, and never rest till we find its divine sweets filling the cells of our hearts: the winter of need will surely come, when we shall require all the grace, that in the summer of grace, we can lay up.

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And what shall be the consequence? Your emblematical picture teacheth you. You shall have peace; for after the BEE-HIVE we have a DOVE with the OLIVE-BRANCH in her mouth, the signal to Noah, that although the whole world beside was drowned, yet to him in the Ark of Grace was Peace. Without grace there is no peace; there is no peace to the wicked, neither can there be to any who are living in the empty profession of faith.

We have passed over the motto, but we have not forgotten it.—FRIENDSHIP, LOVE and TRUTH.

FRIENDSHIP bends significantly towards the Lamb of God, to point out that real friendship can only subsist between those who possess the Spirit of Christ, and which must proceed from him.—We are further reminded, that the friendship of this world is enmity with God: it was so when Herod and Pilate were made friends, and agreed to crucify the Lord of life and glory; and St. James goes on to say, "whosoever will be the friend of the world, is the enemy of God." Happy they whom Christ calls friends, and whose delight is in his friendship, and in the friendship of his friends!

LOVE is rightly placed immediately under the Eye of God, for he alone is perfect love. "He so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No one can love either his neighbour as himself, which is true Friendship; or God (the eye above) or the Truth, till the love of God is first shed abroad in his heart by the Holy Ghost given unto him.

TRUTH closes the motto. Pilate asked what was truth, but waited not for an answer, though the manifestation of the truth was before him, in the person of his despised prisoner. To answer Pilate's question we must first know who is true, and that is God, and God alone; then, where he has made a revelation of the truth, and it is in his word, the word of truth; this word leads us and brings us to Jesus, the truth, and in him we see the true God, who is the brightness of the Almighty's glory, and the express image of his person."

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ADDRESS OF P. G. SIRE WILDEY,

The "Father and Founder of American Odd Fellowship," delivered before a numerous and respectable company of officers and brothers of Wellington Lodge, Manchester district, on his visit to England in the year 1826.

OFFICERS AND BROTHERS:—

Were I, on the present occasion, to say that I am happy of the opportunity of meeting so respectable an assemblage of my brethren, it would be but expressing my real feelings in part. A stranger in the land of my birth, to be thus cordially received by those I never saw before, makes me feel a glow of that heavenly pleasure, which I had never expected to experience on this side the grave,—words are inadequate to do justice to my feelings,—suffice it to say, they amply repay me for the labor and fatigue of my journey; and that I now more than ever have cause to bless the happy hour in which I became an Odd Fellow.

An anxious desire to gain all the information possible to be attained, that I might disseminate the same to the different lodges and brethren under my jurisdiction, as Grand Sire of the United States of America, has induced me twice, since I have been honored with the confidence of my brethren, to visit the different States where lodges were held, and the happy effect arising from it has now caused me to traverse some thousands of miles of the Atlantic, that I may obtain still more information, which I am confident it is in your power to give,—and that you will bestow it with a liberal hand,—in return for which, any information which may be in my power to communicate will be cheerfully imparted, either to the lodge, as respects affairs of the Order, or to individual brethren, in any matter of general interest.

The principal communication which it will be in my power to make, will probably be the degrees of the *remembrance* and *covenant*, both of which we have found useful and highly instructive. They are the production of our worthy deceased brother, J. P. Entwisle, Past Grand, and having been adopted by all the lodges in A-

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merica, I flatter myself you will also adopt them in this country, and that you will derive much pleasure and information from them.

As my stay will necessarily be short, I hope the brothers of the Order will not be backward in giving their attendance while I remain among them, as it is the last, as well as the first, time that I may be so fortunate as to meet with them.

I had intended to advert to our rise, progress and standing in America, but as our communications have apprized you, from time to time, of our situations, I shall not now occupy your time on that subject. Our Magazine, published after the plan of the Manchester Magazine, also embraces the same thing;—I shall therefore no longer detain you from business—but shall take every opportunity of accomplishing the object of my visit to this country, which will no doubt be for the general benefit of the Order, in which I know you all feel deep solicitude.

I cannot conclude these brief remarks, without thanking the officers of the Order for the many valuable letters, which they have been so kind as to address us, as also for their attention upon every occasion. Should any of your members at any time, visit us, we trust we shall not be found wanting in brotherly love.

I have now nothing further to say,—than that it is my sincere wish, that our brethren, throughout the world, may so conduct themselves, as when they quit this world, and their mortal part, is consigned to the narrow house, that their souls may take rapid flight to yon Eternal Lodge, reared by our heavenly Grand Sire, where we shall never part more.

REPLY OF C. S. WARDLE.

MOST WORTHY AND RESPECTED SIRE—

In the name and on behalf of the Independent Order of Odd-Fellows in England, I rise to address you.

This task, worthy G. M. should have been in the hands of a more able man than myself—but the lot has fallen upon me, and I will do it all the justice I can.

Permit me first, to congratulate you on your safe arrival in your native country—for, however ardently you may be attached to the country of your adoption—however much circumstances may have

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endeared it to you—yet there is a feeling in the human breast never to be forgotten—never to be entirely suppressed, however far we roam—and that feeling is—a love for our native land!

———dear the schoolboy spot
We ne'er forget tho' there we are forgot!

Hence, Sire, I congratulate you on your safe arrival, and sincerely hope that all those views, and objects, and wishes, which induced you to cross the Atlantic, have been amply and happily realized.

As an Odd-Fellow, worthy G. M. in the name of the Order, I give you their best thanks. To you, and to you only, the United States of America are indebted for the existence of the inestimable blessing of Odd-Fellowship! But for you, that truly great country would have been, at this hour, without one of the most social, moral and benevolent institutions ever formed by man. To you belongs, distinctly and unequivocally, the glorious title of "Founder and Father of American Odd-Fellowship."

This title, most worthy Sire, none can dispute with you—it is clearly, plainly yours—and your name will be revered by future ages, when the memory of heroes and conquerors will have been forgotten.

I ought not here, perhaps, to pass over the names of two or three of your early and worthy coadjutors:—to brothers Wilson, Boyd and Crowder, if they be yet with you, we wish to convey the best thanks of the Independent Order in England. Should they have left this for "another and a better world," their friends will have the consolation to know that their names are on record, and that they will be handed down to posterity as fellow-labourers in this great work of love, as friends and brothers of the Founder and Father of American Odd-Fellowship.

The existence of a press among us both here and at Baltimore, renders it unnecessary for me to recapitulate the particulars of the rise and progress of your undertaking. The Magazines now put every brother in possession of all the leading facts connected with the Order, which were formerly necessarily confined to a few. To those Magazines I triumphantly refer them, for an account of the almost miraculous marches of Odd Fellowship in America: to

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those Magazines, too, I refer them for an account of the almost miraculous marches which you have made for the good and welfare of your infant institution—exertions which none but a mind most determinedly bent on benevolence could have performed—exertions, I firmly believe, unequalled in the history of any other society—exertions never heard of before, if we except, perhaps, those of the great Philanthropist, the immortal Howard!

Faith, we read, Sire, will remove mountains—but what will not CHARITY achieve! After traversing the various extensive states of the truly great country of your adoption, and rendering all their lodges as one, you bend your pilgrimage hitherwise—you join them to those of England—removing, as it were, the vast Atlantic, extending and perpetuating the principles of benevolence, and bringing thousands, at an immense distance from each other, under the standard of F. L. and T.

To you, Sire, we are indebted for all this—you laid the plan—you formed the whole design—you have now the happiness of seeing a new creation, rising up around you. I say a new creation Sire, because no man can become a genuine Odd-Fellow without becoming at the same time a better man.

However good he may have been before, the duties of an Odd-Fellow will point out to him many sources for the exercise of his goodness, which before were unknown to him—he will necessarily become more useful—the facilities that our beloved Order affords, I may say makes, for the display of that first of virtues, CHARITY—(without which all pretensions to goodness are mere mummery)—these facilities, I say, will give him an opportunity of putting his goodness in FULL practice.

I do not mean to confine myself, Sire, to that Charity which giveth only—but to that principle of universal benevolence which embraces ALL the wants of ALL mankind. I do not mean alone their physical necessities—I mean to include their moral inabilities. A really charitable man will feel a greater desire to remove the latter than to relieve the former; because, he knows if a man be not morally right, he cannot be physically happy.

Worthy G. M., a few more words on this subject—it is the principal pillar of our Order—we have high authority for the fact—

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"the first of these is charity"—I know of no delight equal to the luxury of doing good—but the first delight is, to find out, succour, and relieve the uncomplaining—the half-broken yet proud spirit, that cannot dig and will not beg. Believe me, Sire,

> Full many a stoic eye and aspect stern,
> Hide hearts where grief has little left to learn.

I have now, Sire, done with this part of my subject—I will not presume to point out to this assembly the many opportunities that present themselves for the exercise of these virtues—the active and the benevolent will readily perceive them, and to such only can they be of any service.

In your address, Sire, on your arrival among us, you told us that you had "now more than ever cause to bless the happy hour in which you became an Odd-Fellow." We shall not soon forget the compliment. Long may you live to enjoy such feeling, and may every hour increase its felicity!

I shall not here particularise the many valuable communications received from you—they shall be cherished among us, and communicated in due time to the respective lodges throughout the Order; and we are satisfied that what you have received from us will be laid out to the best advantage among your children when you return home.

It now becomes my painful duty to bid you, most worthy G. M., officially at least, farewell!—A young world of your own creation is now anxiously awaiting your arrival—may the waves and winds of the Atlantic speedily waft you safely home, and may you find "all well." You have the wishes and prayers of thousands for your welfare. This lecture will bear with me, I am sure, when I exclaim, hail Odd-Fellowship, all hail Columbia—Long life and happiness to the Founder and Father of American Odd-Fellowship!

CIVILITY AND KINDNESS.

Be ye therefore kind-hearted one towards another.——PAUL.

Civility is a duty of no small consideration, whether we look upon it as respects ourselves, or as connected with the welfare of

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those around us. It is the life and support of all our mutual intercourse with each other, and as it increases the happiness of others, so in proportion it adds to our own enjoyment, and sets us above the offensive influence of pride and haughtiness. A person of accomplished good breeding delights every one he converses with, and this he does merely by an affable look, gentleness of manner, benignity, and condescension of speech. Civility has charms, by whose fascinating effects we are more strongly united to our friend, our neighbour, and mankind generally: It is true we cannot always avoid seeing in the conduct of others, things that move our contempt, but in all our conversation one with another, the signs of it must be suppressed, otherwise we shall find it impossible to converse together. And in this way we shall find civility often has the power to disarm even our enemies of their premeditated intentions of revenge, and compel them, almost against themselves, to *appear* calm and peaceable, when they otherwise would have been boisterous and violent. *Civility* and *Kindness* being duties of easier acquisition than many others we have to perform, Providence has so arranged, that we are more frequently called upon to exhibit the effects of their beneficial influence to those around us, (and without the least inconvenience to ourselves) by numberless condescending attentions, that meliorate the pangs of the gloomy and melancholy, and console with the distressed and afflicted. We are also hourly called upon by them, to pay that respect and ingenuousness to our equals, together with that never-ceasing politeness and attention to our superiors, which their respective situations in life demand from us. Although a conduct like this will tend *much* to alleviate the ills we have to pass through, yet, we must not expect to free ourselves *entirely* from anxiety and disquietude while in this state of existence; nevertheless, by *continually endeavouring* to assimilate ourselves to the necessities and wants of our fellow-creatures, we shall add much pleasure to their enjoyments, and more felicity to our own. We shall find that habitual acts of kindness have a powerful effect in softening the heart. The pleasure resulting from an act of kindness, naturally excites a wish to repeat it, and as often as repeated, so often shall we be stimulated anew to fresh performances of it. Nothing, therefore, seems so likely to insure hap-

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piness as our mutual endeavours to promote it; and our single endeavors, originating and terminating with ourselves, will generally be found successful.

Finally, we should never forget that we are placed in a world where natural evil abounds, and therefore we ought to render it, supportable to each other as far as human endeavors can avail. We feel that the heart requires to be soothed by sympathy; of course all that can add a sweet ingredient to the bitter cup should be infused; and as we find by constant experience, that *we* require a thousand little attentions from all around us, in order to make *our* days agreeable, so our duty to *others* is properly laid down to us, viz: a participation in their labours and amusements, a friendly visit in a solitary hour, a smile, an affable address, or a look of approbation, which is capable of giving more real pleasure than pecuniary benefits can bestow. Providence has taken care to secure that intercourse which is necessary to the existence of society by rendering it the greatest sweetner of human life.

Franklin, the greatest philosopher and statesman of America was once a printer's boy; Simpson, the Scotch mathematician, and author of many learned works, was at first a poor weaver; Herchel, one of the most eminent astronomers, rose from the low station of a fifer boy in the army. These examples show us the happy effects of assiduity and perseverance.

At Hamburg there is an annual festival, in which troops of children parade the streets, carrying green garlands, ornamented with cherries, to commemorate a remarkable event which occurred in 1432. When the Hussites menaced the city with immediate destruction, one of the citizens proposed, that all the children from 7 to 14 years of age, should be clad in mourning, and sent as supplicants to the enemy. Procopius Nasus, the Hussite Chief, was so touched with this spectacle, that he received the young supplicants, regaled them with cherries, and other fruit, and promised to spare the city. The children returned crowned with leaves, holding cherries, and crying *Victory*.

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☞We would respectfully solicit from the friends of the Independent Order of Odd-Fellows throughout the United States, contributions for the "Covenant," of any thing that will tend to promote the objects of our laudable institution, advance the harmony and well-being of the Order in the United States, and throughout the Globe; relieve the distresses of mankind, whether belonging to the Order or not;—that will tend to dry up the tears of the disconsolate and the widow, or extend the benefits of education to the orphan.

☞There has been but a small number of the "Covenant" struck off compared with the number of Odd-Fellows in the United States; therefore, those wishing to procure the work will please forward their names and address, with the subscription enclosed, as early as practicable.

☞It has been deemed advisable to alter the terms of publication, so as to require paymant for one year, ($1,) on delivery of the *first* number; which we hope will be responded to by the brethren generally, particularly when they take into consideration the low price of subscription, and the heavy expense incurred in getting it up.

☞All communications, intended for publication, must be addressed to *Robert Neilson*, publisher, and postage paid, otherwise they will not be attended to;—accompanied with the name of the author, which will be held inviolate, if required.

AGENTS FOR THE COVENANT.

P. G. John A. Kennedy, for the State of New York and the Eastern part of New Jersey.

P. G. Peter W. Kenaday, for Wheeling and the Western part of Virginia.

P. G. Wm. Crouch for the City of Baltimore.

☞Secretaries of Lodges, or other members, will please act as agents—procure subscribers and retain *ten per cent.* upon the amount collected.

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THE COVENANT.

A

QUARTERLY PERIODICAL,

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

EDITED BY P. G. M. JAMES L. RIDGELY.

Vol. I.] SEPTEMBER, 1836. [No. 2.

"But the first of these is Charity."

THE second number of the "Covenant" is presented to the brotherhood, not as may naturally be supposed because that degree of patronage has been obtained which in the first number we announced to be indispensable to its future existence, but because we have been willing to make one other effort to arouse the brotherhood from that lethargy into which they seem to have fallen in reference to the interests of the order, and by once more appealing to them for support to this periodical, solemnly to warn them that we have had the melancholy conviction brought to our minds, that there is a silent and stealing indifference existing in the institution, which unless promptly and resolutely aroused, will overtake the order with gradual decay. This work has not been sustained as it ought to have been, considering that it aims at no individual emolument or profit whatever, and has a single eye to the interest and welfare of Odd-Fellowship—at home it has obtained a list of subscribers short of one hundred, where there has been more than four thousand Odd-Fellows initiated, while in some of the other states, from youthful Lodges, subscriptions including every member have been forwarded, and in some instances the Lodge itself in its collective

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capacity. Shall it be said that Maryland, the birth place, the great first cause of Odd-Fellowship, will thus indifferently consider its interests? This one more appeal is made, and if the "Covenant" shall find no stronger favor with the brethren, it must cease to exist after the expiration of the term of one year, which at all events and at any sacrifice we will fulfil to present subscribers: in which event we have but to repeat what in the former number we expressed, that the responsibility must rest where it properly belongs—we shall have performed our duty, and shall have the satisfaction at all events, and the consciousness of having called in time, of having warned in time, and of having invoked in time to the aid of Odd-Fellowship.

In the Annual Report of Relief made by the Subordinate Lodges in Maryland, published in the last number of the "Covenant," the aggregated amount applied to that object appears to be four thousand seven hundred and fourteen dollars and forty-five cents ($4,714 45)—this amount we are requested by the Grand Secretary to say is far short of the whole amount applied to that particular object by the brotherhood at large in this state, and is only meant to designate the amount applied by the Lodges in their corporate capacity. No record is kept of the amount of private contributions so frequently levied to relieve distress, in cases where it is presented, not strictly as a matter of right but as a matter of duty, when the subject of aid is a strange brother from other parts, or the widow or children of strange brethren, or sick brethren whose membership may have been forfeited. There appears to be no record preserved of these instances of relief which we learn would swell the aggregate amount applied to this purpose to a very considerable extent. We would respectfully recommend to the brethren who are engaged in the kind office of obtaining private donations for the relief of the distresses of their friends, to furnish the Grand Secretary with the amount collected.—These are the arguments which sophistry nor malice can resist, and the fruits of the order which should be preserved.

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THE PAST, THE PRESENT AND THE FUTURE.

If there be any single reflection more cheering than another to the heart of every true brother in Odd-Fellowship, it is we think, that which a retrospect compared with the present and prospective view of Odd-Fellowship presents; to behold it as it is, compared with what it has been; and what it seems destined to be, compared with what it now is—animating indeed is the picture thus presented, and emphatically illustrative of what good may be done for the human race, if mankind will only set about it in earnest, and persevere patiently in the accomplishment of the end in view. But a few years have elapsed since in Baltimore (for to no other part of Maryland did it then extend) the number of Odd-Fellows did not exceed twenty members, and indeed within our own recollection, did not extend in the early part of 1827 to more than fifty contributing members, who in their collective capacity composed Washington, Franklin and Columbia Lodges, and whose officers alternately officiated for each other at meetings. Columbia Lodge gave the first impulse at that time to the march of Odd-Fellowship, in the person of a departed and ever to be lamented brother,* of whom indeed it is but just to say he was "*the noblest work of God*"—the spirit thus infused was soon caught by the other Lodges then in existence, and seemed almost like a busy rumour to spread over the whole community; so that from a secluded, obscure and sparcely settled band of brothers in this city, has the spirit of Odd-Fellowship emanated, and established its standard upon every hill and in every valley in this happy country, and we still have the gratification to know that it is continuing to penetrate the most distant parts of the Union. The spell which bound reason captive, and benighted the dispassionate judgment of men in reference to its principles, has been broken, and scattered to the winds of heaven, by no stronger effort than the mere force of time, and the living and acting refutation of prejudices by the naked principles of the order themselves. This has all been effected too, without noise or bustle, without attracting or seeking to attract the observation of the

* P. G. Robert Gott.

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world, by the silent, humble, yet substantial march of Odd-Fellowship, alleviating the distresses of mankind, burying the dead, succouring the widow, and educating the orphan, unseen, unknown and unheeded, though sometimes aspersed and contemned. The clear evidences of these things will be found in the results which have accompanied our efforts, to be gathered as they may be from the facts furnished upon the records of the order of the number who have been relieved and the amount of human misery that has been arrested by the timely aid and benign influence of Odd-Fellowship. Next to Providence,we owe to our own indefatigable efforts this highly gratifying condition of our order—we have indeed labored, having to contend with every possible adversary that bigotry, cunning, pride, power, prejudice, craft, and the whole catalogue of bad passions could suggest—yet we have come from the contest with more than triumph, with that triumph which not only convicts the prejudices of men, but enlists their reason in the support of principles formerly denounced. Brethren looking to the past, the present and the prospects, are there not indeed cheering reflections presented to us all, and shall any stronger incentive be required to stimulate us in the promotion of the cause of Odd-Fellowship? From the past we may form a correct opinion as to what in the course of ten or fifteen years more may be effected in this cause by the same steady and persevering exertions; and we feel assured that it is not hazarding the truth to anticipate, that it will be difficult to find a place where Odd-Fellowship will not be known and practiced in this happy land. If the increase shall continue in the same ratio, and we confess we know no good reason why it should not, at the end of the next ten years there will have been more than thirty thousand initiated in the Union—the sum of human misery alleviated almost incredible, and the aspiring genius of some educated orphan under the tutelage of Odd-Fellowship, may exhibit a living mirror, reflecting the honor and value of our institution, not only to himself but to the country in which we live. In our own state the amount employed in the work of relieving distress, and mitigating the hard lot of penury will have exceeded judging by the past, more than twenty thousand dollars—to what amount in the aggregate it may extend it is impossible to

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conceive. We say emphatically then, if there be a single reflection connected with our order more cheering than another, it is that which arises from a comparison of its past, present and future prospects.

THE GRAND LODGE OF MARYLAND.

At the quarterly meeting of this body held in July last, among the proceedings we notice a resolution providing for the admission of honorary members upon condition of the renuncation of all right of benefits and the payment of the sum of ten dollars to the Lodge to which the brother may be attached. As a means of revenue we regard this measure as likely to produce good results, as we have a personal knowledge of the fact, that there are a large number of brethren in very easy circumstances, who are not able to attend the regular meetings of the Lodge on account of their business, or the prejudices of their families or friends, who yet feel a strong attachment to the order and would gladly avail themselves we think of the privileges of this resolution. By the annual return of the Grand Secretary to the Grand Lodge of the United States, there appears not more than an average of fifteen hundred contributing members for several years past in Maryland, yet there have in fact been more than four thousand individuals initiated in this state—Now if the one-half of these members only who have thus become in arrears from non-attendance were informed of this law, we feel very confident that they would come in as honorary members, and thus hold communion again with the order. We recommend to the Lodges at all events to try the experiment—Let a list of the suspended members on account of arrearages be made out; let there be appointed a competent brother to wait on them and inform them of the nature of the resolution and it is more than probable that many will come in.

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THE COUNTRY LODGES.

In examining the returns and reports of the order in Maryland we were forcibly struck and with great gratification at the returns from the country Lodges. They exhibit in bold relief the successful results which attend industry and zeal in the cause of Odd-Fellowship. What a lesson should these things inculcate to our brethren and Lodges in the cities—Ought we not to be mortified at our supineness and inertness when the country Lodges thus take the lead of us? the more particularly when we compare the advantages, the convenience, and the great facility with which we could if we would perform our duties to the order in the cities, with the difficulties and inconveniences to which our brethren in the country are exposed in attending the lodges not unfrequently at the distance of miles from their homes. It is in vain that we hope to exist as an order if the cities will thus relax their energies—it is in vain that the officers shall open the business of Lodge rooms, if that most important of all things in Odd-Fellowship is neglected, punctuality and regularity in attendance upon Lodge duties—In vain shall the sick brother whom we have pledged ourselves to relieve, demand his right—in vain the widow make her claim to our succour, or the orphan look for the protecting arm, and influence of education at our hands, if brethren will thus forget their solemn and imperative duties. We hope to see a radical improvement in this particular in Baltimore, and that we shall not longer have to acknowledge ourselves excelled in zeal by our onward, devoted, and ever to be commended country Lodges.

FRUITS OF ODD-FELLOWSHIP.

We learn that brother R—— of Dayton Ohio, while engaged on the 4th of July 1835, in firing a salute in honor of the day, had the misfortune to meet with so serious an injury, as to require the amputation of both arms close to the shoulders. By this catastrophe his family was rendered entirely helpless. This

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brother visited our city, and though a stranger in person to us, brought with him testimonials of his excellent character and industrious habits previous to his misfortune—Collections were raised in his behalf among the Lodges, and it is a source of great gratification to us to say, that in a very little time the sum of one hundred and sixty-five dollars was made up—A sufficient sum has also been collected as we are informed by the brethren in Dayton, and invested in the purchase of a house and lot for brother R——'s family. Thus has an unfortunate brother with his helpless family been snatched from the cold charities of the world, and found that relief in the bosom of Odd-Fellowship, which, while it sustains life and assuages distress, is accompanied with no reflection that bends the pride or humbles the spirit of man. The brother has returned to the state of Ohio, and with the assistance of his wife and eldest son, calculates to be able with great facility to manage some small business, which will yield the means of rearing his family.

TO THE MEMORY OF————.

There was a spirit on this earth
With beauty like the rose's birth;
"The spoiler came"—nipt by the frost,
It drooped and died—'twas heaven's behest.

Of sweet and undissembling mien,
In her e'en every charm was seen,
Love, candor, meekness, every gem
That brightens virtue's diadem.

Dear lips that loved the sacred truth,
Heart that glowed in tender youth,
With friendship, holy and sublime,
Unaltered ere by place or time.

Eyes that beamed with seraph glow,
E'en while the creeping canker slow

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Was blighting fast life's loveliest charm,
And casting shadows o'er thy form.

Like vesper lights in lovely hue,
Set early in the western sky;
Like brightest star of morning's host,
Scarce risen ere their glory's lost.

Lost to this heart in grief below,
Midst brighter beams of heavenly glow,
Sped through the space of trackless night
Like meteors mid the vaulted height.

If I had thought thou wert not mine,
And I were not forever thine,
I'd lull this grief and bid it flee,
And cease e'en more to weep for thee.

But I could not, when by thy side,
E'er think such fate could me betide,
To pluck so rudely from my breast
A rose without a thorn possess'd.

I never thought that thou wert made
With spirit hung by mortal thread,
That time with thee would once be o'er
And I should look on thee no more.

Can it be so? and art thou sped?
Or in some trance perchance art fled,
In playful mood to test this heart,
And chide it by some syren art.

Oh no! among the honored dead,
Alas! thou art forever sped;
Thy pallid form to voiceless night,
Thy soul immortal t' eternal light.

No more "with cheek serenely pale,"
To struggle through this dying vale,

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In realms above, forever blest,
Where wearied, broken spirits rest—

Where music sweet in rapture swells,
And love eternal only dwells;
Where endless, depthless, boundless sky,
Expands before the enravished eye.

GLEE.

BY BR. J. H. HEWITT.

Treble—(*Solo*)—Who knocks at the gate at this hour so late,
While our halls are all life and glee?
If his limbs are cold, be he young or old,
Right welcome the stranger shall be.

Bass—(*Solo*)—Ho! who are ye with a trembling knee,
And a beard like the drifted snow?
Come, enter and taste of the joys of the feast,
For we fear neither friend nor foe!

Tenor—(*Solo*)—A pilgrim I come, from the holy land,
Cold, wearied and hunger'd I be,
I ask but a grip from your friendly hand,
In the name of kind Charity!

Trio—Hail—hail—hail to thy spirit, Charity!
We're Odd-Fellows all, and ever shall be;—
Let the feast go on, while thus we join
In praise of thee, nymph divine!

Then give me thy hand, here's an Odd-Fellow's grip,
With heart in the grasp and truth on the lip;
The chain that now binds us shall ne'er part in twain,
While Charity, Friendship and Truth shall remain.

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We acknowledge with great pleasure the letter received from brother Cochran, of Dorchester Lodge, complimentary of our humble efforts in the cause of Odd-Fellowship, through the medium of the "Covenant." We trust his hopes and our anticipations may be realized, and that every Lodge of Odd-Fellows in this country may receive a new impulse to duty, and imbibe a new zeal in Odd-Fellowship from the internal evidence of the order itself, through our humble agency in developing to those unaccustomed to examine its truths, the moral excellency of its principles.

OUR SECRECY.

The question is often asked why do Odd-Fellows if their works are good, conceal by a secret their principles from the world?—There is no opinion prevalent more erroneous than this, that we conceal our principles from the world—on the contrary they may be found spread in print throughout all the orations, speeches or addresses that have ever been delivered concerning Odd-Fellowship. Our lectures, our charges and our form of work may be seen by the whole world. We know of no secrets, with the exception of the language by which we may know each other throughout the world, and may thus relieve each other if overtaken by distress or want.

For the information of Grand and Subordinate Lodges, and for the more general diffusion of the "permanent principles of Universal Benevolence, Friendship and Philanthropy," throughout the Order, we give below the Constitution and By-Laws of the Grand Lodge of the Independent Order of Odd-Fellows of the United States of America. We shall continue to publish the Constitution, &c. of such G. Lodges and G. Encampments as may think proper to avail themselves of the "Covenant" to make known the laws and regulations by which each are governed.

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CONSTITUTION AND BY-LAWS

Of the Grand Lodge of the Independent Order of Odd-Fellows of the United States of America, adopted at September Session, 1833.

PREAMBLE.

WHEREAS, it has been found expedient, and of great importance to mankind, to perpetuate those institutions which confer on them great and essential benefit—Therefore, the GRAND LODGE OF THE UNITED STATES of the INDEPENDENT ORDER OF ODD-FELLOWS, for the more effectual purpose of binding each other in the bond of one common union, by which we will be enabled to insure a co-operation of action, and of providing for the best interests of our beloved Order, based as it is upon the permanent principles of Universal Benevolence, Friendship and Philanthropy, and to secure unto ourselves and posterity more effectually the blessings which are to be derived from so valuable and beneficial an institution—Do ordain and establish the following as the CONSTITUTION of the Grand Lodge of the United States of the Independent Order of Odd-Fellows.

Done in the City of Baltimore, in the State of Maryland, on this fifth day of September, in the year of our Lord one thousand eight hundred and thirty-three.

ARTICLE I.

This Lodge shall be known by the name, style and title of the "*Grand Lodge of the Independent Order of Odd-Fellows of the United States of America,*" and possesses original and exclusive jurisdiction in Odd-Fellowship over the territories comprising the Federal Government of the United States. It is the source of all true and legitimate authority in Odd-Fellowship in the United States of America. All State, District and Territorial Grand Lodges and Encampments assemble under its warrant, and derive their authority from it. With it is placed the power to enact such laws and regulations as shall be for the good of the Order in general. It is the ultimate tribunal to which all matters of general importance to the State, District and Territorial Grand Lodges and Encampments are

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to be referred, and its decisions thereon shall be final and conclusive—and with the consent of the Grand Lodge or Encampment of a State, District or Territory, may receive an appeal of a Subordinate Lodge from the decision of its State Grand Lodge. To it belongs the power to regulate and control the work of the Order, and the several degrees belonging thereto; to fix and determine the customs and usages in regard to all things which concern Odd-Fellowship. This Grand Lodge has inherent power to establish Lodges in foreign countries where no Grand Lodge exists—such Lodges shall work by virtue of a warrant granted by this Grand Lodge.

ARTICLE II.

The members of this Grand Lodge shall be the Grand Sire, Deputy Grand Sire, Grand Secretary, Grand Treasurer, Grand Marshall, Grand Guardian, Grand Chaplain, and the Representatives or Proxies from State, District and Territorial Grand Lodges, acting under a legal unreclaimed warrant granted by this Grand Lodge.

ARTICLE III.

The elective officers shall be Most Worthy Grand Sire, Right Worthy Deputy Grand Sire, Grand Secretary, and Grand Treasurer, who shall be elected bi-annually at the stated meeting of this Grand Lodge, in October; and shall be duly enstalled, and enter on the duties of their office at the stated meeting next ensuing their election. The Right Worthy Grand Marshall, Right Worthy Grand Guardian, and Right Worthy Grand Chaplain, shall be nominated by the Grand Sire; if approved of by the Grand Lodge, shall be enstalled at the stated meeting next ensuing the election of the grand officers. They shall attend each meeting of the Grand Lodge, and perform such duties as are enjoined by the laws and regulations of the Order, and such as may be required by the presiding officers.

ARTICLE IV.

The Grand Sire shall preside at all meetings of the Grand Lodge, preserve order, and enforce the laws thereof. He shall have the casting vote whenever the Grand Lodge shall be equally divided; but shall not vote upon any other occasion. During the recess of this Grand Lodge he shall have a general superintendance of the

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interests of the Order; and make report to the next stated meeting of his acting and doing in relation thereto. He shall not hold any elective office in any State, District or Territory Grand Lodge or Encampment, while acting as Grand Sire.

ARTICLE V.

The Deputy Grand Sire shall open and close the meetings of the Grand Lodge; support the Grand Sire by his advice and assistance, and preside in his absence—and in the absence of the Grand Sire and Deputy Grand Sire, the Grand Lodge shall elect a Grand Sire *pro tempore.*

ARTICLE VI.

The Grand Secretary shall make a just and true record of all the proceedings of the Grand Lodge in a book provided for that purpose; summons the members to attend at stated and special meetings; keep accounts between the Lodge and the Grand or Subordinate Lodges under its jurisdiction: he shall read all petitions, reports and communications; write all letters and communications when required, and perform such other duties as this Grand Lodge may from time to time require. He shall receive for his services such sum of money as the Grand Lodge shall from time to time determine.

ARTICLE VII.

The Grand Treasurer shall receive all monies due to the Grand Lodge; pay all orders drawn on him by the Grand Sire, attested by the Secretary and seal of the Grand Lodge: he shall lay before the Grand Lodge at their stated meeting in October a full and correct statement of his accounts.

ARTICLE VIII.

Past Grand Sires shall be admitted to a seat in this Grand Lodge, and be entitled to one vote on all questions coming before this Grand Lodge.

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ARTICLE IX.

The Grand Guardian shall prove every brother before he admits him—and allow no one to depart without the pass-word.

ARTICLE X.

Representatives or Proxies from the Grand Lodges must be Past Grands in good standing, who have received the R. P. Degree—they must have been elected or appointed by the Grand Lodge they represent, and be furnished with a certificate as follows:

To the G. L. of U. S. of I. O. of O. F.
F. L. T.

THIS CERTIFIES, that P. G. ——— ———, has been duly elected (or appointed) Representative (or Proxy) from the Grand Lodge of ——— to the Grand Lodge of the United States, for the period of one year from the date hereof.

Witness our hands and seal of Grand Lodge, this —— day of ——, 18—, A. D.

[SEAL] *G. Master.*
G. Sec'ry.

Each Representative, or in his absence the Proxy, shall be entitled to vote on all questions before the Grand Lodge, in manner following, to wit:—each Grand Lodge having less than one thousand members, one vote—and each Grand Lodge having more than one thousand members, one additional vote: the annual returns of the several Grand Lodges to determine the number of votes each Grand Lodge is entitled to. No officer of the Grand Lodge, unless he be a Representative, shall be permitted to vote—except in the case of the Grand Sire, or Past Grand Sires, as herein before provided—and no Representative, or Proxy, shall represent more than one Grand Lodge at the same time.

ARTICLE XI.

The Grand Lodge of the United States shall meet annually on the first Monday of October, and on its own adjournments—and specially, on the call of the Grand Sire. When the purpose of the meeting is the granting of a charter, the Grand Sire, may convene

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the Grand Lodge upon causing two weeks notice to be given to the Representatives, or Proxies, of the different Grand Lodges, and communicating to them the special purpose thereof. In other special cases the Grand Sire shall cause two months notice to be given to the different State, District and Territorial Grand Lodges, communicate to them the purpose for which the special meeting is called. In no case shall any business be transacted at a special meeting except notice thereof shall have been given as above stated. The hours of meeting shall be 9 o'clock, A. M., and in such place as the Grand Lodge shall from time to time determine.

ARTICLE XII.

The Revenue of the Grand Lodge shall be as follows, viz:

1st. Fees for Grand Lodge or Grand Encampment charters, $30.

2d. Fees for charter to Subordinate Lodges or Encampments, working under its immediate jurisdiction, $30.

3d. Dues from Subordinate Lodges or Encampments, holding warrants from this Lodge, 10 per cent. on its receipts.

4th. Dues from State, District and Territorial Grand Lodges, viz:—$20 per annum for each vote it shall be entitled to in this Lodge.

ARTICLE XIII.

In case of death, resignation, disqualification or refusal of the Grand Sire to serve, the duties of his office shall be performed by the M. W. D. Grand Sire until the next stated meeting of the Grand Lodge, when an election shall be had for a Grand Sire. And in case of the death, resignation, disqualification or refusal to serve of any elective or appointed officer, the Grand Sire shall appoint some qualified brother to perform the duties until the next stated meeting, when an election or appointment, as the case may require, shall be had.

ARTICLE XIV.

Each Grand Lodge, working under an unreclaimed warrant granted by the Grand Lodge of the United States, may by its Representative nominate a candidate for the office of Grand Sire, and

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also a candidate for the office of Deputy Grand Sire. The candidate thus nominated must be a Past Grand Master, who shall have recived the R. P. Degree, and be a contributing member of a Subordinate Lodge—a majority of all the votes given shall be necessary to elect a Grand Sire or a Deputy Grand Sire.

ARTICLE XV.

A majority of the Representatives or Proxies of the several Grand Lodges shall be necessary to form a quorum for the transaction of business. All questions shall be decided by a majority of the votes given.

ARTICLE XVI.

By-Laws in conformity with this constitution may be made, which shall not be altered or amended unless such amendment be made at a stated meeting, and assented to by two-thirds of the votes given.

ARTICLE XVII.

Any alteration or amendment of this Constitution must be offered to this Grand Lodge in writing, at a stated meeting thereof, and if seconded it shall be entered on the minutes;—at the next stated meeting the amendments may be considered, and if agreed to by two-thirds of the votes given shall become a part of the Constitution.

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BY-LAWS.

Article 1. Upon the petition of five brothers of the Order, of good standing, praying for a charter to open a subordinate Lodge in a State, District or Territory where a Grand Lodge has not been established, this Lodge may grant the same. All Subordinate Lodges receiving a warrant from the Grand Lodge of the United States, shall be opened by a Past Grand of the order, regularly deputised therefor by the Grand Sire—who shall deliver to such Lodge the warrant and charge-book—and shall at the opening thereof give all necessary instruction. Such Lodge shall be visited at least once a year by the Grand Sire, or some Past Grand deputised by him for that purpose.

Art. 2. Upon the petition of seven qualified members of the Order, in good standing, praying for a warrant to open an Encampment in a State, District or Territory where a Grand Encampment has not been established, this Lodge may grant the same. All Encampments receiving a warrant from this Grand Lodge shall be opened by the Grand Sire, or by a qualified Patriarch by him deputed—who shall deliver to such Encampment the warrant and charge-book, and such instructions as may be necessary. Such Encampment shall be visited at least once a year by the Grand Sire, or some Patriarch deputised by him for that purpose.

Art. 3. Subordinate Lodges and Encampments working under a warrant granted by this Lodge, shall transmit to the Grand Sire, regular quarterly reports of their receipts, number of members, number initiated, number expelled and the cause thereof, with the name of their officers—and accompany such report with the per centage belonging to this Grand Lodge.

Art. 4. Two or more Subordinate Lodges, or Encampments, located in any State, District or Territory, where a Grand Lodge or Grand Encampment has not been established, having seven Past Grands or Patriarchs in good standing, may petition the Grand Lodge of the United States in writing, praying for the charter of a Grand Lodge or Grand Encampment, in such State, District or Territory—which, if approved of by a majority of the votes given, shall

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be granted—and such Grand Lodge or Encampment shall be opened by the Grand Sire, or by some properly qualified brother or patriarch whom he shall deputise.

Art. 5. All travelling and other expenses of the Grand Sire, Past Grand or Patriarch, deputised by him to open a Grand Lodge, or Subordinate Lodge or Encampment, shall be paid by such Lodge or Encampment.

Art. 6. Applications for charter for Grand or Subordinate Lodges or Encampments, must be accompanied by the fee therefor—which shall be returned if the charter is not granted.

Art. 7. Each Grand Lodge and Encampment shall have a Grand Seal, an impression whereof shall be sent to the Grand Srie, and by him deposited in the archives of the Grand Lodge of the United States.

Art. 8. The Grand Sire shall forward a yearly Password to the Grand Master of each Grand Lodge, and to the Noble Grand of Subordinate Lodges, working under its jurisdiction.

Art. 9. The Representative or Proxy of each Grand Lodge shall present the certificate of his appointment to the Grand Lodge, and be examined by a committee as to his qualifications for the office. His expenses shall be paid by his Grand Lodge—and should he neglect or refuse to attend the meeting of the Grand Lodge of the United States, when duly notified, he shall be fined five dollars, unless prevented by sickness or other unavoidable occurrences.

Art. 10. It shall be the duty of the M. W. G. Secretary to furnish a copy of the Constitution and By-Laws to each Representative at the stated meeting of this Grand Lodge.

Art. 11. No Grand Lodge, who shall be in arrears more than two years for dues, can be permitted to vote by its Representative or Proxy.

Art. 12. All expenses of this Grand Lodge shall be paid by an order drawn on the M. W. G. Treasurer, signed by the Grand Sire and attested by the Secretary—the same being authorised by a vote of this Grand Lodge.

Art. 13. Annual returns shall be made by each State, District or Territorial Grand Lodge or Grand Encampment to this Grand Lodge, in which they shall make an accurate return of the number

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of members of the Order belonging to such Grand Lodge; the number and name of members suspended or expelled, and the cause thereof: also the names of their Past Grand Masters and Past Grand Patriarchs.

Art. 14. At the time and hour appointed for the stated or special meeetings of the Grand Lodge of the United States, the Grand Sire shall take the chair and organise the meeting by directing the Grand Secretary to call the names of the elective and appointed officers, after which the Representatives shall present the certificates of their appointment to the Secretary, who shall report to the Grand Sire the number of Representatives present; when, if a quorum be met, the Grand Sire shall call on the Grand Chaplain to address the Supreme Ruler of the Universe with prayer.

The Deputy Grand Sire shall then examine the several Representatives as to their qualifications for membership, and report to the Grand Sire—if found qualified the Grand Sire shall direct them to regale themselves, and take their seats as members.

The members having taken their seats the Grand Sire shall raise the Lodge, and the Deputy Grand Sire declare the Lodge duly opened for transacting of the business of the Grand Lodge.

When the business of the session is concluded, the Grand Chaplain shall again address the Supreme Ruler of the Universe with prayer—and the Deputy Grand Sire shall declare the Lodge closed.

ADDRESS

Delivered at the 8th Annual Festival of the I. O. of O. F. of Pennsylvania, at the New Hall, South Fifth street, Philadelphia, December 26, 1829.

BY BRO. L. W. RYCKMAN.

Hail! holy friendship at whose kindly voice
We here assemble, while our hearts rejoice,
Exulting that the course we still pursue
Has brought this glorious era to our view:

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When we may raise the gratulating strain,
Where friendship, love and truth, in order reign
Within this Sacred dome, henceforth to be
Hallow'd divine Odd-Fellowship to thee!
He who has paus'd to scan th' historic page,
And trace the arts of life from age to age,
Whose piercing ken has all conditions view'd,
The civilized corrupt, the savage rude,
Has found in none but fabled tales of old
The records of a happy age of gold:
When peace and plenty, love and friendship reign'd.
Each virtue free, and every vice enchain'd:
When man abhorr'd of fraud and guile the arts,
Fraternal feelings governing, all hearts.
  Alas! not thus the authentic record reads
Each page is blur'd and blotted with the deeds
Of ruffian violence and sinuous guile,
The weak, of powerful vice the hapless spoil.
  Yet, though cupidity and vice prevail'd,
And on mankind their dire effects entail'd,
A few were found, from guilty passions free
With soul's inspir'd by heav'n-born Charity:
Who steadfastly the path's of virtue trod,
And soon the selfish world declar'd them—Odd!
So strange it seemed, to ev'ry sordid mind,
That man, to man should prove sincere and kind:
With fellow feeling that his breast should glow;
And bear the burthen of another's woe.
These lofty souls from vice disgusted turn'd,
Each narrow prejudice they nobly spurn'd,
And form'd a fellowship bound to dispense
The blessings of a pure benevolence,
With social harmony the hours to speed,
To help the luckless suff'rer in his need;
Free to enjoy the rich, and vari'd hoard
By smiling fortune spread upon their board:
Yet still reserving, wherewith to obtain
A lux'ry selfish hearts can never gain

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The consciousness, that each had done his part
To raise the weak, and bind the broken heart.
Of this fraternity we claim to be
The brothers in the bonds of Unity,
Who took this scion of a foreign soil
Planted it deep; with patient care and toil,
Prun'd each wild shoot, 'till fostered by our hand
It's fruitful branches spread throughout the land.
While underneath its sweet refreshing shade,
The first of virtues, Charity! array'd
In robes of light a sacred shelter found,
And shed her healing influence around;
From the Ohio to the Atlantic coast
Odd-Fellowship, is now the pride and boast
Of honest men of ev'ry sect and name,
Whose bosoms burn with friendship's holy flame:
Who free from bigot zeal, or party heat,
With glowing feelings here as brothers meet:
Ready to bend the Bow! in virtue's cause,
To raise the hand to 'stablish wholesome laws,
While acts of kindness prove, 'tis their delight
To keep the links that bind us strong and bright.
  Then let as celebrate, with social mirth,
The festal day that gave our system birth
In Pennsylvania, when first was uprear'd
The standard of our Order; when appear'd
The Colours by our honored Grand Sires giv'n
Reflecting back their rain-bow tints to heav'n:
The day we first assemble 'neath this dome,
Of true Odd-Fellowship the destin'd home,
A home where we, as brothers, will delight
To meet and celebrate each mystic right,
Whose moral meaning teaches us to bless
The child of want, our brother in distress:
And, while we by our ancient land-marks steer
(Cherish'd, and held forever sacred here,)

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Odd-Fellowship, will be an honored name,
Whose crown of glory's dearer far than fame,
A conscience pure, a heart of sympathy,
The priceless pearl of sun-bright Humanity!
So shall we ever seek, to share the grief
A brother feels, and grant him swift relief:
While oft, at our approach the dreadful gloom
Of poverty shall fly, and in its room
Content and comfort will, with influ'nce bland,
Assemble round the hearth, the happy band.
By Charity fraternal rais'd from woe:
Their hearts with gratitude intense shall glow,
And pour their thanks sincere to Providence,
Blessing their hands who did its boon dispense,
Which sav'd their drooping souls from fell despair
And drove the meagre tyrant to his lair.
With these high views and principles inspir'd
With friendship, love and truth each bosom fir'd,
Our minds congenial, and our objects pure,
Our social Fellowship shall still endure,
Long as the earth shall on its axis roll
And when the heav'ns shall vanish like a scroll
Earth's pendant ball, be from its centre rent,
The whirling stars rush from the firmament,
Surviving time! the principles we love
In high beatitude, in realms above:
Love, Friendship, Truth, (from all earth's errors free)
Will be our bliss through all Eternity.

Alum in Tooth Ache.—Dr. Kuhn asserts that alum, finely powdered, not only relieves the tooth ache, but arrests the progress of caries in the tooth. One or two grains are to be inserted into the cavity of the tooth, to be repeated when the pain returns. In a short time the pain will cease to recur, and the chemical action which constitutes the caries will cease.

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RIVER DISTANCES AND FARE.

For the information of the brethren of the Order who may be called to travel on the Western waters, we subjoin the following table of *distances* and *fare*, copied from the Wheeling Gazette.

The following table shows the distances from each other of the places named, and from Wheeling with the prices of passage. It is proper to observe that these are the established rates, but that some boats charge less; the prices depending, in some degree, upon the number of boats in port, and the abundance or scarcity of passengers.

UP THE RIVER.	MILES.		FARE.
Wheeling to Wellsburg, Va. - -	16		$0 75
Steubenville, Ohio, - - - - - -	7	23	1 00
Wellsville, " - - - - - -	20	43	1 50
Beaver, Pennsylvania, - - - - -	26	69	2 50
Pittsburgh, " - - - - - -	27	96	3 00
DOWN THE RIVER.			
Marietta, Ohio, - - - - - -	82		2 50
Parkersburg, Virginia, - - - - -	10	92	2 50
Point Pleasant " - - - - -	78	170	5 00
Galliapolis, Ohio - - - - - -	3	173	5 00
Guyandotte, Virginia, - - - - -	37	210	6 00
Portsmouth, Ohio, - - - - - -	50	260	7 00
Maysville, Kentucky, - - - - -	47	307	8 00
Ripley, Ohio, - - - - - - -	12	319	9 00
Cincinnati, " - - - - - - -	46	355	10 00
Port William, mouth of Kentucky,	79	434	11 00
Madison, Indiana, - - - - - -	13	447	11 00
Westport, Kentucky, - - - - -	20	467	12 00
Louisville, " - - - - - -	20	487	12 00
Rome, Indiana, - - - - - - -	100	587	15 00
Troy, " - - - - - - -	35	622	15 00
Yellow Banks, Kentucky, - -	25	647	15 00
Evansville, Indiana, - - - - -	40	687	18 00
Henderson, Kentucky, - - - - -	12	699	18 00
Shawneetown, Illinois, - - -	53	752	18 00

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DOWN THE RIVER.	MILES.		FARE.
Smithland, mouth of Cumberland,	63	815	18 00
Mouth of Ohio, - - - - - - -	66	881	20 00
New Madrid, Missouri, - - -	75	956	22 00
Memphis, Tennessee, - - - -	150	1106	25 00
Helena, Arkansas Territory, - -	85	1191	26 00
Vicksburg, Mississippi, - - -	307	1498	30 00
Natchez, " - - -	110	1608	30 00
New Orleans, Louisiana, - - -	300	1908	35 00

The above prices of passage include boarding. The prices of deck passage are about one-fourth of these, the passengers finding themselves. Thus to Louisville the deck passage is $3, cabin 12: to New Orleans, deck 8, cabin 35. The deck is covered, and contains berths, but is a very undesirable way of travelling. The passage to Louisville is generally performed in 2½ days, and to New Orleans in from 8 to 10: returning, nearly double this time. The ordinary speed of the boats is 12 miles an hour down the river, and 6 up.

DISTANCES ON THE UPPER MISSISSIPPI.

	MILES.	
From St. Louis to Missouri river, - - -	16	
Alton, Illinois, - - - - - - - - - -	6	24
Hamburg " - - - - - - - - - -	15	39
Clarksburg, Missouri, - - - - - - -	60	99
Louisiana, " - - - - - - - -	12	111
Saverton, " - - - - - - - -	23	134
Hannibal, " - - - - - - - -	7	141
Marion city, " - - - - - - - -	10	151
Quincy, Illinois, - - - - - - - - -	10	161
Lagrange, Missouri, - - - - - - - -	12	173
Tully, " - - - - - - - -	8	181
Warsaw, Illinois, near Fort Edward, - - -	20	201
Mouth of De Moines river, Missouri, - -	2	203
Keokuk, Western Territory, - - - - -	1	204
Commerce, Illinois, head De Moines rapids,	18	222

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	MILES.	
Appanoose, Illinois, opposite fort Madison, -	10	232
Burlington, Western Territory, - - - - -	20	252
Yellow Banks, Illinois, - - - - - - -	15	267
New Boston, Ill. opposite mouth of Iowa river,	15	282
Iowa, near mouth of Pine river, - - - - -	35	317
Rockport, Illinois, mouth of Rock river, - -	10	327
Montevideo, W. Territory, opposite Rockport.		
Senasepo, " - - - - - - -	4	331
Stevenson, Illinois, - - - - - - - - -	5	336
Davenport, W. Territory, opposite Stevenson.		
Rock Island, Illinois, foot of rapids, - - -	1	337
Canaan, " head of R. I. rapids, -	18	355
New Philadelphia, Western Territory, - -	40	395
Savannah, " - -	20	415
Smithville, Illinois, - - - - - - - - -	10	425
Belleview, Western Territory, - - - - -	6	431
Fever River, Illinois, - - - - - - - -	6	437
Gallena, " - - - - - - - - -	8	445
Du Buque, Western Territory, - - - - -	30	475
Cassville, " - - - - -	30	505
Prairie La Porte, - - - - - - - - -	8	513
Prairie du Chien, - - - - - - - - -	22	535
Falls of St. Anthony, about - - - - - -	265	800

Price of passage the same as on the Ohio river, viz: About $3 per hundred miles, for long distances, and 4 to 5 cents per mile, for short ones. Deck passengers about $1 per hundred miles. The usual speed of the boats is 6 miles an hour up stream, and 10 down.

Morning.—At the morning's dawn, when nature, refreshed by the dews of night, smiles around and revives afresh, she cries aloud—"O mortal! Why art thou a prey to care and anxiety? Is not God thy father? Shall he who made thee forsake his child? The term of thy existence is not confined to thy pilgrimage on earth; it extends to eternity!"

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ADDRESS,

Delivered by Bro. William F. Giles, Esq. at Havre-de-Grace, Harford county, on the 4th July, 1833, at the institution of Morning Star Lodge, No. 20, of the Order of Independent Odd-Fellows.

FRIENDS AND BRETHREN:—

The eye of the philanthropist is made glad, and his heart cheered, when he takes a retrospect of the last twenty years and beholds with wonder and admiration, the many institutions which have sprung up and do now flourish in this our beloved land; whose object is the melioration of the condition of mankind, and the improvement of the moral state of man:—whose efforts are directed to purify the fountains of his social enjoyment, to lessen the amount of human suffering, to curtail the sorrows of life, and to swell the stream of that happiness, which the benificent Creator permits to man, while he is a dweller upon earth. We first behold the Missionary Society, seated upon a lofty eminence, far above the kindred associations by which it is surrounded; which, in obedience to the parting command of the Saviour, and actuated by the purest philanthropy that ever reigned in the breast of mortals, sends forth its heralds to proclaim salvation to the heathen world. Our eye next rests on the Bible Society, which is now sending the record of God's revelations to Man to every part of this earth, to tell the worshipper of wood and of stone, that he shall live, when his god, the workmanship of his own hands, shall have crumbled to dust; to lift up the prostrate heathen, who bows in blind adoration to the very beasts of the earth, and to inform him that he is lord of this lower creation, and that he should worship only him who was his and its creator. Coming up to the aid of these two great institutions, we behold with pleasure the Tract Society, which, like the dew of heaven, noiseless in its course, is yet visiting with its little messengers every part of the world and making glad the desert places of the earth. I might go on to enumerate, and it would be a pleasing task to go through the long catalogue of those Benevolent Societies which characterise and adorn this age; but I am reminded by the interesting occasion which has assembled us, that I must

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leave this general view, and present particularly before you, the object and views of that Society, in whose behalf I this day appear before you, and who has come to plant among you, a scion, which, if properly nourished, will spring up and send forth its branches, so that all the sons and daughters of affliction, may find safety in its protecting shade. And I am happy that I am permitted to occupy before you the situation I do this day, and to speak of the good which this Society has done, and is now doing, before the citizens of this county, and in a place so every suitable for the location of a lodge. And I am happy also, in the reflection, that I am permitted this day, thus publicly to vindicate this Order from the foul slanders that have been propagated against it, together with a kindred Order of the day.

We have been accused of holding principles which militate against the best interests of society; and which tend to the destruction of the very foundations of the social compact. We have been charged with belonging to an Order which might call upon us to set at naught the laws of our country, and to trample upon the most sacred ties of life.—We have been accused of every thing which the malignity of disappointed ambition could invent—and we have lived a refutation.—Scarce twelve years have elapsed, since this Order was first planted in our land, and it has even now far exceeded the most sanguine expectations of its early friends. It has spread with astonishing rapidity throughout these United States, and is now to be seen flourishing in more than seven of the different States. With us, its progress has been almost without a parallel: but a few years since there was a lodge with about thirty members, which held its stated meetings in an upper room in a retired part of our city, and now we have a Grand Lodge and twenty Subordinate Lodges, located there and in the different parts of our State. The small number of thirty, has swelled to many thousands, and we have erected in Baltimore, a splendid edifice, which, we hope, will last the Order for ages, and from which, as a common centre, the benefits of the institution may be dispensed to every section of our State.

I might rest upon these facts as an ample and proud refutation of every accusation, that has been even whispered against our Order:

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—For it would be an insult to the patriotism and common sense of the American people; it would be doing the grossest wrong to their intelligence and their love of every thing that is noble and generous, to believe for a moment, that they would cherish in their very bosoms, an institution, which had any other end in view, than the promotion of the best interests of the human family. But go into our large and populous cities, where so much poverty, human suffering and distress exist, and where the cup of human sorrow seems full to the brim, and you will see the brethren like angels of mercy, pursuing that system of practical charity, which is the corner-stone of the Order, and which with the tear of sympathy, has also the ready hand to assist.—They wipe the cold dew from the brow of death, and moisten the parched lips of their departing brother: and when the silver chord of life is loosed, and the golden bowl broken, they pour the balm of sympathy and consolation into that sorrowing household.—They visit the sick, they feed the hungry, and when the poor man has been summoned away from earth and all its loved scenes, they take his little orphans, and afford them the means of that instruction, which will fit them to be intelligent and useful members of society.

The institution of Odd-Fellowship is purely a benevolent and a charitable one, and has no other motives than a sincere wish to benefit mankind, and to cherish the practice of all those virtues which adorn and elevate the heart of man. It has its foundation in as pure principles as could emanate from the breast of the philanthropist, and its efforts are directed by that charity which, (springing from the throne of the great Architect of the universe), seeks only the welfare of the human family. It seeks to remind man, by influence, by precept, by symbols, by example, by every motive that can reach the human heart, of his duty to his fellow-man, and of his gratitude to that God who causes his rain to descend upon the just and unjust, and his sun to shine upon the evil and the good. It reminds him that although he may be surrounded by this earth's wealth, and have an abundance of the good things of this life, he must regard as his brother the poorest and most destitute of the race of Adam; and that from his abundance he should minister to the wants of the sons and daughters of poverty. It reminds him that

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he must work "while the day lasts, seeing the night of death soon cometh, in which no man can work." It calls to his recollection by the eye, that the eye of the Omniscient is always upon him beholding all his words, thoughts and actions. It tells him by the globes, that he has no continuing city here, but that he will be the inhabitant of another world, when this shall have passed away. It reminds him by the sword, that if he fails to perform his duty, the sword of Divine Justice will be unsheathed, to take vengeance upon all its enemies. And by all its symbols, simple and lovely in themselves, the Society wishes to have ever present before the minds of the brethren, their high and responsible duties.

But here I may be answered, that if such be your motives and such your objects, they are all commanded and enforced by the Sacred Scriptures, and an illustration is there given to the command of every charity, which no other than Deity himself could have conceived. I grant it, and if all men were perfect and would only follow that light and obey those commands which their heavenly Father hath given them, the principles which Odd-Fellowship teaches, would be universal, and every man would regard his fellow-man as his brother, no matter whether he were clothed in the rags of poverty or in all the splendour that earth's magnificence could afford. This institution takes man as he is, a frail, mortal creature, prone to go astray from all that is good and lovely in virtue, and easily lulled into oblivion of all his most sacred obligations. And she makes her efforts to draw him back to the works of charity, and the paths of virtue by every consideration which can affect him as a subject of time, a probationer for eternity. The society proceeds upon the universally acknowledged principle of the power of associations—that much more good can be done by many joining together in one common effort, than by each individually and separately. It is a principle which has accomplished the mightiest works of man; it is a principle upon which rests all the great institutions of our country, and which gives life and energy to all the noble charities of the day. It is a principle whose successful operation has levelled mountains, filled up vallies, erected monuments which seem to defy even time himself, and to be as enduring as the earth upon which they stand. It is then this plain and simple principle which we

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bring into active operation in our lodges, and with our joint fund and united exertions, we do those deeds of charity, which should be the spontaneous offspring of every human heart.

We are commanded likewise to be fellow-laborers with the Lord in every good deed and work; and may we not infer from our past success, that the blessings of a kind and superintending Providence has been with us; and may we not hope from the good we wish to do, that if found worthy, "his banner over us will be love." But, my friends, there has been accusation brought against our Order, of which I am proud to confess they are guilty—They have been charged with inculcating principles of liberty and equality, which deny all those artificial arrangements of society which permit birth and not worth, to award a man his rank in the community. They have been accused of recognising no other nobility, than the nobility of talent and of worth. But, my friends, such things as these are only made matters of charge against them, in countries where the morning star of liberty has not yet appeared in their horizon, and over whom the thick night of despotism still hangs. But in our own happy land these true principles, which are novel to the aristocrats of Europe, and which they pronounce visionary, are inscribed in characters not to be mistaken, upon that sacred instrument, which first proclaimed us a free and independent people. But many are willing to think unfavorably of Orders such as this, from the fact, that their acts and proceedings are kept from the public gaze—that they do not publish on the housetops and proclaim in the streets their acts of charity. The Order only ask that their institution shall be judged by its fruits, if the fruit be good, the tree must be so also, if the stream be pure, the fountain cannot be otherwise.

I am not prepared on the present occasion to go into a learned discussion concerning the origin of this Order, and to show that its very existence among a rude and barbarous people might have depended upon the inviolable secrecy of their proceedings. But I can now see the wisdom which established and has perpetuated this law of the Order. If the institution was robbed of this one feature, much of its power to do good would be removed. It has a mystery thrown around it which attracts hundreds within the very walls

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of the temple; and although they may come merely as spectators to gaze and wonder, they go away warm admirers of those charities upon which the temple rests. They are brought within the influence of the Order, and become practitioners of virtues, of which before they may have never dreamed. Besides, there are hundreds who become the recipients of the peculiar charities of the Order, who, under a different organization, and if these things were made known, would shrink back from the public gaze and hide their sorrows behind the veil of domestic privacy, their sighs and their tears known only to the Omnipotent God. They receive now cheerfully, because they know that their relief comes from a society raised and continued for such purposes; and that their reception can only be known to the few, who may be the immediate dispensers of the bounty. But my friends, is the principle of secrecy so novel in the community, that unfavorable opinions must go abroad of an Order because some of their proceedings are secret? Do we not recognise it in many other relations in life? Would not much of the charm of domestic life be removed, if the privacy of home was broken open and the secrets of the fireside revealed to public view? Is there a fair one who hears me this day, who has not some fond confiding breast into which she can pour the secret whisperings of her heart, the fond aspirations of her early hopes, or the gentle repinings of a spirit, which has found those hopes melt away as the early dew? Without such a principle on which to rest, much that is lovely and attractive in earth's intercourse would be gone, and broken indeed would be the link of friendship's chain.

But the fair sex sometimes take exceptions to us, because they are debarred from the lodge-room; but my friends, this exclusion arises from that same feeling which has placed woman on the high and elevated stand she now occupies in this enlightened day. In giving her to man, the Lord by the kind arrangements of his Providence, hath assigned her peculiar duties. To these, by the tenderness of her frame, and the susceptibility of a mind, which cannot bear the rude contact of this world's strife, she is peculiarly fitted. There is a circle over whose happiness she sits, the presiding goddess. There is a little flock whose earliest lessons are received from her, and by her they are first taught to lisp the accents of

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earth. She watches the first openings of a mind which will go on progressing throughout the countless ages of eternity. She beholds, with all the fondness of a mother's love, the progress of that mind from the first dawn of consciousness, from the first smile that plays upon the face of infancy, and by which it acknowledges the fond mother's gaze, until that mind is matured with the strength of manhood. To her is committed the earliest instruction of the rising generation; and according to the fidelity with which she may have discharged her high and sacred trust, so may we hope to see a useful and vigorous manhood and a calm and glorious old age. For the lessons of infancy are never forgotten; and although in the wild rush of youthful passions, we sometimes sleep over them, yet at every interval, they return with renewed energy; and from their blessed influence, consecrated as they frequently are by the death of her, whose delightful task it was to impart them, the hardened and most debased, find it their greatest difficulty to escape. To her also is committed the task of consoling and comforting man, when he returns stricken and bowed down by the difficulties and sorrows of life. She must assuage the tempests of passion and pour the oil upon the troubled waters of life. She is man's companion, and while the members of this Order cherish, protect and aid her in the discharge of all these most interesting duties, they wish to go out themselves, and bear the heat and burden of the day. My friends, we should look with peculiar interest on the days of chivalry, for although they have been much ridiculed, yet it was then that woman was rescued from that low and degraded situation to which ignorance, barbarity and vice consigned her, and she was placed beside man, in the elevated scale she now occupies.

The raising of the female sex to the rank and estimation they now hold in the politer nations must be regarded as one of the most illustrious events recorded in civil history. The spirit of chivalry carried man to all lengths in defence of the honor of the lady whose protection they had avowed; and these principles and passions, when ameliorated by the lapse of ages, and restrained by the influence of salutary and enlightened laws, form some of the noblest traits in the human character. Woman now occupies that elevated situation in life for which God intended her; while here, she pre-

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sides over and directs the most interesting relations of life, and when she is summoned from earth, "affection can pen her epitaph and genius write her history."

My task is almost done; but my friends I should not do justice to my own feelings, I know I should do injustice to your sense of patriotism, if I were to take my seat on this occasion without some allusion to the day which witnesses this celebration. This day beheld the political birth of a great and mighty nation—This day fifty-seven years ago, the sun of liberty, which had long since gone down in the old world, arose with all its splendour in this western region. On this day, a few poor and oppressed colonies shook off the shackles of colonial subjection, and claimed for themselves an independent station among the nations of the earth. They were poor in every thing, but in an ardent and burning love for liberty, and in a determination "*to do or die.*" They had no army, they had no treasury, they had no navy: yet, relying on the God of battles and the justness of their cause, they defied the power of Great Britain, and went forth to fight the battles for their country's liberty. Standing as we do this day, removed more than half a century from the scenes of those times, in the full and peaceful enjoyment of all those rights for which our fathers fought and bled, does not every American feel his heart beat proudly at the recital of the deeds of his ancestors, and does not his breast swell with gratitude to those, who have left him so rich an inheritance. They made this truly "the land of the free and the home of the brave," and on this day, so consecrated by the recollection of every thing that is great and glorious in human action—

> "Breathes there the man with soul so dead,
> Who never to himself hath said,
> This is my own my native land.

In obtaining these rich blessings for us, our fathers perilled every thing that was dear in life, "their lives, their fortunes, and their sacred honor." If defeated, a traitor's fate awaited them, and infamy would hang her black scutcheon o'er their memory. Yet they disregarded all these considerations; they felt only, that the hand of the oppressor was upon them, that a set of measures had then com-

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menced, which if suffered to progress, would forge chains too strong for their posterity to break; they felt that they were deprived of a liberty, which no earthly laws could rightfully take away; and that the mother country, jealous of the rapid progress of her rising daughter, was seeking to undermine the sources of her prosperity by legislation the most unjust. They knew, that although the payment of a few extra duties, would be but a small matter in their day, yet if acquiesced in, it was the acknowledgment of a principle which would one day ruin and impoverish the colonies, and lay them prostrate at the foot of Great Britain. It was under considerations such as these, that our fathers cut themselves loose from all the endearments of home, left the firesides of their youth, and made the tented field their dwelling place, and the bare earth their couch of glory. What was their chance of success? they went forth to war against the power of Europe, into whose lap the wealth of the Indies was poured, and who was then the acknowledged mistress of the seas; they went forth with undisciplined troops to battle against the veteran legions of Europe, and long and bloody was the contest. Victory at length was ours, and on the plains of York-town, the British lion crouched before the majesty of the American eagle, and gave up the contest. Since that day, more than half a century of peace and happiness, with but a single exception, has rolled over our beloved country, and great and wonderful have been the changes. Our fathers defeated the armies of Great Britain, and we, in our own day, have disputed her title to the empire of the seas, and have defeated her, of whom one of her gifted sons has beautifully said,—

> "Her march was o'er the mountain wave,
> "Her home was on the deep."

We can only measure the debt of gratitude we owe the fathers of the revolution by the preciousness of the blessings and of the liberties we now enjoy. Contrast for a moment, my friends, our situation at this day, with the thousands of Europe who are now groaning under the iron rod of tyranny—We have a government of our own choice, laws the most mild and liberal, and the most perfect civil and religious liberty, that earth has ever witnessed. In this country, every man feels that he takes a part, either directly or indirectly in

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the administration of its government, and that every avenue to political honor and distinction is open to him. How melancholy is the reverse, when we turn our eyes upon many of the nations of Europe: we see there millions ground down under every system of taxation and extortion, almost deprived of the necessaries of life, and but little more regarded by their unjust governments than the forest trees which wave upon their native hills. We see there, whole countries highly favored by nature, but desolated by man, in which the blessings of Heaven wither before the touch of tyranny. And there is hardly a ship that crosses the Atlantic, that does not bring to our free shores, some of these oppressed ones of earth, who submit to every privation, who tear themselves away from the loved scenes of home, that they may breathe the same free air, and enjoy the same rich blessings you enjoy. Who does not mourn over the unhappy fate of Poland, the land of the *Sobieski's*, the home of *Kosciusko*. Although deprived of her liberty for many years, there still lingered within her borders, some of her ancient chivalry. And another struggle, a short and glorious one was made for freedom, but the innumerable hosts of Russia were too strong for the devoted sons of Poland, deserted as they were by those who should have succoured them in their hour of trial, and the little flame of liberty which they had once again kindled, in that unhappy land was quenched in the best blood of her most noble sons. The few that remain have either been consigned to the snows of Siberia by the paternal kindness of the *Czar*, or are wanderers, far from their native land. The time had not yet arrived, when man shall rise up in his strength, shake off the shackles of despotism which have bound him for ages, and walk forth conqueror once more in the plains of Europe. For freedom's battle will yet be fought and won, and in whatever clime the contest may be carried on, whoever may be the oppressor of the oppressed, may the Almighty Lord of hosts, strengthen the arm of those that fight for the freedom of their native land. May he guide them in their counsels, assist them in their difficulties, comfort them in their distresses, and give them victory in their battles!—My friends, it should be a sacred duty with us on this day, no matter where the wave of fortune may have cast us, to come around the table of memory, to roll back the tide of time and

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recount the trials, sufferings and good deeds of our fathers.—Scarcely one remains of those great and mighty spirits who fought for and gained our freedom.—They have passed from earth and now sleep in the bosom of the land they redeemed.—Some were cut off in the vigor of manhood, ere yet they had witnessed the rich fruits of all their hopes, their toils, and their labors; others were left to behold the highest consummation to all their wishes for the prosperity of their beloved country; and stood as connecting links between the present and past generation, respected, beloved and honored by the thousands of freemen who people this land.—And of that devoted band who signed the charter of our liberties, we have borne the last one to his home. Earth has received back her mighty ones, they no longer mingle in the scenes of life, but they will live in the page of their country's history, and each breast will be their cenotaph; on this day many of the gifted ones of earth will be eloquent in their praise, and the roar of the cannon will be heard to freedom's farthest mountain.—And while we acknowledge our debt of gratitude to those who achieved our independence, may our hearts rise in thankfulness and praise to that Being, without whose aid their efforts would have been useless, and who is the Lord of battles and the King of kings.—My brethren, the task you had assigned me, though feeebly and imperfectly, is done; yet I cannot part with the members of "Morning Star Lodge" on this occasion, without reminding them of their high and responsible duties.—The eyes of this community will be upon you, and they will judge of our Institution by your acts and your deeds. May they be such, as to redound to the honor of the Order and your own good names and well earned reputations. And on this day peculiarly, I would call upon you, not only as Americans, but as Odd-Fellows, as members of an institution which can only flourish in a free and happy land, to go on in your benevolent career, and evince your gratitude to your country for the rich blessings you enjoy, by the efforts you shall make, to lighten the iron pressure of poverty, to console the afflicted, to comfort and succour the widows, and to impart education to the orphans that may be found within her borders. In this good work, may your only aim be, the comfort and happiness of your fellow mortals, and the approbation of your God.

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While upon earth, may you be examples of benevolence, brotherly love and all the virtues; as you have sung the songs this day, may you hereafter do the deeds of charity: and when the din of this world's war is o'er, and life's tempestuous sea is crossed, may you be found accepted worshippers in that temple, "not made with hands, eternal in the Heavens."

ORATION,

By Bro. Brice J. Goldsborough, Esq., delivered in Cambridge, Dorchester county, E. Shore of Maryland, April 29th 1838, on the occasion of the celebration, by "Dorchester Lodge," of the anniversary of Odd-Fellowship in America, before a large number of the fraternity, and many ladies, and gentlemen not of the Order.

Friends and Fellow-Citizens:—

During the last nine months, amidst the quiet of our peaceful times, an institution has arisen in this place, as if by magic, bearing the name and appearance of novelty.

'Tis an institution which obtained a charter from the Grand Lodge of Odd-Fellows in Baltimore, and is now recognised by the laws of your State as bearing such a character as to entitle it to a legal existence, and to rank amongst the incorporated benevolent societies heretofore promoted to that valuable purpose.

Fourteen years last Friday, this Order obtained a foothold on the Continent of America; and it was our intention to have celebrated that day as our anniversary, but by the delay of a few days we were promised the association of our brethren, when in that association we might all unite in gratitude for the emotions such an occasion is calculated to excite. In those emotions, 'tis true, my friends, we might have indulged in private: but public attention had been turned upon us; it was alive, and "the desultory mind of man, studious of change and fond of novelty must be indulged." For our social intercourse and that indulgence, you behold us in procession

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—you behold us here. For the benefit of our Order, we have invoked in prayer the blessings of a gracious Providence, that our union with that Order may conduce to our moral advancement, and assist in the great work of universal good.

But, my friends, for what have *you* assembled here to-day; and what may you expect to hear from him who has been selected to deliver a public address on this occasion? Did you anticipate, that, in a procession of Odd-Fellows, the opportunity would be afforded you of beholding an Order of men revelling in disorder, and in their words, looks, and actions gratifying the *vulgar* acceptation of a name which most men might usurp, but few deserve? Or am I to give a more acceptable construction to your presence, and believe that you are here with an earnest desire to be instructed in the true character and principles of our Order? Whatever ability I may possess to gratify the last of these motives, I shall consider it both a duty and pleasure to exert; and, should I fail to enlighten your minds to the extent you might have anticipated, I beg *your* indulgence, as from these, my brethren, I have nought to fear.

Amongst all the properties of the human mind there is not one more active, one more useful than curiosity, when well directed.

With the view of directing public attention to a projected scheme of benevolence, the founders of our Order, walking in the paths of uprightness, and actuated by motives of benevolence and good will towards men, made themselves the objects of curiosity by the name they assumed—a name well adapted to excite in the minds of others a strong desire to know the secret implied by it—and with no other means to obtain that knowledge, those founders well believed that individuals thus excited, would never be satisfied until the mystery was unravelled by their becoming partakers therein. How far this belief has been realized, the present standing of our Order, and its growing strength may justly tell.

But, we may be told, that in every age and in every country, schemes and projects, however repugnant to the dictates of common sense, have met with advocates to support their folly. We may be told that it is consonant with the ingenuity of man, to be ever searching for new devices with which to impose upon the credulity of his fellow man—yet, in all such cases, trace the end from the mo-

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tive, and selfishness will be found the main ingredient. How many, influenced by examples such as those in which individuals have given name to orders, and whose names have been handed down to posterity by their followers, would desire to gain celebrity in a similar way? But can this be our case?—Who can tell the name of him who devised the bond of Friendship, Love and Truth, our sacred motto, the ruling principles of the Order of Independent Odd-Fellows? Had not these principles been the main pillars in the temple of our Order; had not those who entered there, worked under the rules of morality, and for the good of their brethren, thousands would not now be seen held together by our mysterious ties: that temple would not have stood till now, but crumbled into the dust of its own unworthiness; and our Order, with but an odd name to support it, would have glittered in external gaudiness for a time, and passed off contemned upon the current of just consideration.

Again—Had we taken to ourselves a name professedly charitable, too soon would the wordly minded have turned away in cold disdain. Look to the thousands of benevolent societies in this country, that, but for the angel efforts of the tender-hearted female, would have never existed, or, if ever prosperous, would too soon have blighted on the barren soil of man's indifference.

Whether the illustration I have given of the origin of our Order, be satisfactory; whether the means of its establishment be legitimate, as the organ of that Order on this day, I feel myself assured, that no one who has worked his way through the mysterious avenues that lead to our sacred temple, but, if he asks, he shall receive; if he seeks, he shall find; and if he knocks, the door shall be opened unto him.

It is a peculiar characteristic of our Order, my friends, that those who become members thereof, may voluntarily leave the Order, reminded on the very threshold that no obligations they there take, will in any wise compromit the duty they owe their Maker, their country, their families or themselves; and now with an array of thousands bound together in the bonds of brotherly love and charity, we have a source of grateful exultation in the fact, that no records

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of our Order, so far as they have come to my knowledge, tell us of an instance of voluntary resignation.

In this enlightened age, in this free country, where knowledge is power, where man walks abroad in the majesty of his own intelligence, where no supreme power controls the establishment or promotes the downfall of sect or denomination, where a scheme which requires public favor to sanction it shall have passed through that scrutinising ordeal with the success that ours has, such success must be attributable to its own intrinsic merit.

It must be apparent to you, from what I have already uttered, that our institution is professedly charitable. 'Tis true, we ask not your favorable consideration, for the merit of indiscriminate charity. But the treasure that is heaped up by the free will offerings of our members, is secured a sacred fund against the day of misfortune and distress. With that treasure no demand of the avaricious can ever be gratified. The sluggard who asks for a little more sleep and a little more slumber, who reduces himself to penury by his own neglect, though a member, finds no answering tone of approbation to his cry of distress. Against the common mendicant, who tells his well turned story, and rouses the finer feelings of our nature to his aid, whose success but learns him more surely the accessible avenues to the human heart, who, over his pittance thus procured, smiles in derision at the credulity of his fellow-man, are we ever guarded.—Taught as we are by the rules and principles of our Order, that merit alone is the characteristic of an Odd-Fellow, and that we are Odd-Fellows, and Odd-Fellows only, when we act and speak like honest men, no incentive can be added to our disposition, to shun the drunkard, the gambler, the profane swearer, the vicious, the scoffer at laws human and divine. If any such there be amongst us, we wish we had never known them. There is not a part or portion of our regalia, of the ornaments you behold about us, but speaks its moral to the mind of a reflective Odd-Fellow—that is not a token, to be treasured in the record of our memory.

I make not the least doubt, my friends, that, as our Order is a novelty here, you allowed your fancy to figure to itself a prospect of present enjoyment in our celebration.—That you allowed that fancy to wander into the region of thought and speculation, and by your

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attendance here, with the chance of hearing the mystery of Odd-Fellowship unveiled, with anxious care, you would watch the exposition. A secret society—a secret—the very loadstone of curiosity! How often have you thought, "but they have no secret." Why should a society, constituted like this, on the basis of moral worth take to itself the aid of secrecy? You will say to yourself, that, under its cloak too many deeds of foul and daring villany does history point us to—you will remember that superstition associating itself with this mysterious monster, has seized upon the vulgar mind, and held it under the bondage of remorseless tyranny. But my friends, this comprehensive prejudice, like the troubled waters, will become still and calm by pouring upon it that oil of gladness, which cheers the desolate, which burns with the pure light of Heaven, which covers the sins of mortal frailty—*Heavenly charity.* In its dispensation, are we taught by this holy book—that the left shall not know what the right hand doeth. And all we intend by our secret, is to know when and where our treasured mite should be dispensed. In short, that secret is but the privilege of fraternal recognition.

The duty which has devolved on me this day, was one, in the performance of which, I felt that the expectations of many were to be gratified: the prejudices of others to be overcome; the thoughts of my audience were to be concentrated, their doubts dispelled. 'Twas an arduous task: the only refuge I had amidst this struggle, was and is to point your attention to a brotherhood of charity; for know, that, when you hear of a Brother languishing on the bed of sickness, our treasure is at his command—there will you find us. If you hear of an Odd-Fellow away from his natural kindred, and in distress, know that hearts of kindred feeling will be ever opened to receive him. By their aid shall the widow's and the orphan's tear be dry. To sum all in a word, "By their conduct you shall know them."

Before I close this address, I must beg to detain you a little longer, while I engage the attention of my Brethren.

Most worthy Grand Sire: I tender to you, in the name of Dorchester Lodge, our feelings of gratitude—For through your distinguished agency have the goodly seeds of Friendship, Love and Truth been sown in our land.—May you reap the full reward of

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your charitable labors, in the pleasing reflection that they were disinterested; may you yet live to see the attributes of our Order engrafted on the virtuous principle of this free and happy country; and when you shall be taken hence, may your labor leave no thorn or tare behind; and may those who enjoy your heritage ne'er defile it with the seeds of vice.

Most worthy Officers of the Grand Lodge of Maryland: We tender you our thanks for the impartial manner in which you have presided over our parent institution; for your zealous watchfulness and care in providing rules and regulations characterised for their comprehension and marked for their sufficiency to secure to us the benefits of peace and harmony.

Patriarchs of the Encampment: Amidst the ceremonies of this day, you have unfurled the Banner of your exalted Institution, and having met with those who were willing to undergo the pilgrimage necessary to the attainment of fellowship with you, and having been satisfied of their worthiness, you have bestowed upon us the high privilege of the establishment of a tent in this place from your Encampment. Taught as we are by the principles of the Order, that we are but pilgrims and sojourners here, and that on the vast field of nature we must ever expect to meet with dangers and difficulties, we are also reminded that if we faint not, we shall reap the reward of our labors. May we never allow the temptations that so easily beset us, to draw us away from the path of virtue, but go on and be careful, and when we have attained that goal, the end of our sacred purpose, we shall then remember with satisfaction, that the high attributes of a patriarch are firmness to encounter and perseverance to overcome the obstacles to our present and future happiness.

Officers of associate Lodges and visiting Brethren: We hail your presence with that gratification which must ever spring from the consciousness, that at a time like this, our hearts beat in sweet accord, that our thoughts are turned back upon the time, when our Order was but as the atom on this western sea shore—and that our hopes may be stretched into futurity, when we shall behold the wise, the virtuous and the good, all at work in the dissemination of the moral precepts of our sacred Order.

We can now rejoice together in the conviction, that the cloud

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which overshadowed us in times past, is fast dissipating before the sunshine of our success, and the rays of that sunshine, penetrating this cloud, displays to us the holy covenant of peace.

And lastly, *Brethren of Dorchester Lodge :* You have heard this day the pledge that I have given : that our Order is one founded on those principles, the regulation of our conduct by which, must tend to improve our moral character, and to elevate our institution in the esteem of those whose opinions are worth regarding. Flatter not your vanity with external show and ornament, but be ever studious to adorn the inner tabernacle of your hearts. Let your light so shine before men that they may see your good works. Let your communications be few and well studied: ever guard your tongues with prudence, for it is the province of a fool to be known by the multitude of his words—Remember that as you have advanced in the knowledge of our Order, so has the light of instruction beamed brighter and brighter, and the pathway of your life become illumined for your future safety. By that institution are you taught to correct the errors and irregularities of your Brethren, and guard them against a breach of fidelity ; by that knowledge are you to avoid that which is evil and cleave to that which is good. Seek not to cloak your sins under the secrecy of Odd-Fellowship ; there is an all seeing eye, which beholds all our thoughts, words and actions. There is a degradation in store for those who wilfully transgress ; and know my brethren that as there are some, who, feeling the due solemnity of the obligations they owe their Order, will govern their conduct thereby, they will not be found in association with those who are regardless of these obligations. In the presence of this assembled audience, I warn you, if there be any unworthy, that the day of retribution will come, when you least expect it; the cause of your unworthiness will be exposed, and your boasted privilege will be snatched from you to your conscious degradation. But if you pursue the path of rectitude, of temperance, soberness and chastity, we may comfort ourselves with the prospect of being a peculiar people, zealous of good works, and live in the grateful consciousness of how good and pleasant a thing it is, for Brethren to dwell together in unity.

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From Chambers' Edinburgh Journal.

BARNY O'REIRDON THE NAVIGATOR.

Barny O'Beardon was a fisherman of Kinsale, and a heartier fellow never hauled a net nor cast a line into deep water: indeed, Barny independently of being a merry boy among his companions, a lover of good fun and good whisky, was looked up to, rather by his brother-fishermen as an intelligent fellow, and few boats brought more fish to market than Barny O'Reirdon's; his opinion on certain points in the craft was considered law; and in short, in his own little community, Barny was what is commonly called a leading man.

Seated one night at a public house, the common resort of Barny and other marine curiosities, our hero got entangled in the debate with what he called a strange sail—that is to say, a man he had never seen before, and whom he was inclined to treat rather magisterially upon nautical subjects, at the same time that the stranger was equally inclined to assume the high hand over him, till at last the new comer made a regular out break by exclaiming, "Ah, lave aff your balderdash, and may be I don't know you and your's as well as the mother that bore you, ay, in throth; and shure I know the very thoughts o' you as well as if I was inside of you Barny O'Reirdon."

"Thin you know better thoughts than your own, Mr. Whippersnapper, if that's the name you go by."

"No, its not the name I go by; I've as good a name as your own, Mr. O'Reirdon, for want of a betther, and that's O'Sullivan."

"Throth there's more than there's good of them," said Barny.

"Good or bad, I'm a cousin o' your own, twice removed by the mother's side."

"And is it the Widda O'Sullivan's boy you'd be that's left this come Candlemas four years?"

"The same."

"Troth thin you might know betther manners to your eldthers, though I'm glad to see you, anyhow, agin; but a little travellin' puts us beyant ourselves sometimes," said Barny, rather contemptuously.

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"Troth I niver bragged out o' myself yit, and its what I say, that a man that's only a fishin' aff the land all his life has no business to compare wid a man that has sailed to Fingal."

This silenced any further argument on Barny's part. Where Fingal lay was all Greek to him; but unwilling to admit his ignorance, he covered his retreat with the usual address of his countrymen, and turned the bitterness of debate into the cordial flow of congratulation at seeing his cousin again.

The liquor was freely circulated, and the conversation began to take a different turn, in order to lead from that which had nearly ended in a quarrel between O'Reirdon and his relation.

After the introduction of the liquor, it would not be an easy matter to pursue the conversation that followed. Let us, therefore, transfer our story to the succeeding morning, when Barny O'Reirdon strolled forth from his cottage, rather later than usual, with his eyes bearing *eye*-witness to the carouse of the preceding night. He sauntered about in the sun, at which he often looked up, under the shelter of compressed bushy brows and long-lashed eyelids, and a shadowing hand across his forehead, to see "what time o' day" it was, and from the frequency of this action it was evident that the day was hanging heavily with Barny. He retired at last to a sunny nook in a neighboring field; and stretching himself at full length, he basked in the sun, and began "to chew the cud of sweet and bitter thought." He first reflected on his own undoubted weight in his little community, but still he could not get over the annoyance of the preceding night, arising from his being silenced by O'Sullivan, "a chap," as he said himself, "that lift the place four years agon, a brat iv a boy, and to think iv his comin' back and out doin' his eldhers, that saw him runnin' about the place, a gassoon, that one could tache a few months before;" 'twas too bad. Barny saw his reputation was in a ticklish position, and began to consider how his disgrace could be retrieved. The very name of Fingal was hateful to him; it was a plague-spot on his peace that festered there incurably. He first thought of leaving Kinsale altogether; but flight implied so much of defeat, that he did not long indulge in that notion. No; he *would* stay in spite of all the O'Sullivan's, kith and kin, breed, seed, and generation." But, at the same time, he knew

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he should never hear the end of that hateful place, Fingal; and if Barny had had the power, he would have enacted a penal statute, making it death to name the accursed spot, wherever it was; but not being gifted with such legislative authority, he felt Kinsale was no place for him, if he would not submit to be flouted every hour out of the four-and-twenty, by man, woman, and child that wished to annoy him. What was to be done? He was in the perplexing situation, to use his own words, "of the cat in the thripe shop;" he did'nt know which way to choose. At last, after turning himself over in the sun several times, a new idea struck him. Could'nt he go to Fingal himself? and then he'd be equal to that upstart, O'Sullivan. No sooner was the thought engendered than Barny sprang to his feet a new man; his eye brightened, his step became once more elastic, he walked erect, and felt himself to be all over Barny O'Reirdon once more. "Richard was himself again."

But where was Fingal?—there was the rub. That was a profound mystery to Barny, which, until discovered, must hold him in the vile bondage of inferiority. The plain dealing reader will say, "could'nt he ask?" No, no; that would never do for Barny—that would be an open admission of ignorance his soul was above, and, consequently, Barny set his brains to work, to devise measures of coming at the hidden knowledge by some circuitous route, that would not betray the end he was working for. To this purpose, fifty stratagems were raised and demolished in half as many minutes, in the fertile brain of Barny, as he strided along the shore; and as he was working hard at the fifty-first, it was knocked all to pieces by his jostling against some one who he never perceived was approaching him, so immersed was he in his speculations, and, on looking up, who should it prove to be but his friend, "the long sailor from the Aysthern Injees." This was quite a god-send to Barny, and much beyond what he could have hoped for. Of all the men under the sun, the long sailor was the man in a million for Barny's net at that minute, and, accordingly he made a haul of him, and thought it the greatest catch he ever made in his life.

Barny and the long sailor were in close companionship for the remainder of the day, which was closed, as the preceding one, in a carouse; but on this occasion there was only a duet performance in

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honor of the jolly god, and the treat was at Barny's expense. What the nature of the conversation during the period was, we will not dilate on—we will keep it as profound a secret as Barny himself did, and content ourselves with saying, that Barny looked a much happier man the next day. It was in this agreeable spirit that Barny bent his course to the house of Peter Kelly, in order to put in practise a plan he had formed for the fulfilment of his determination of rivalling O'Sullivan.

As the Irish saying is, "to make a long story short," Barny prevailed on Peter Kelly to make an export, but in the nature of the venture they did not agree. Barny had proposed potatoes; Peter said there were enough of them already where he was going, and Barny rejoined that "praties were so good in themselves, there never could be too much o' thim any where." But Peter being a "knowledgable man, and up to all the saycrets o' the airth, and understanding the the-o-ry and the che-mis-thery," overruled Barny's proposition, and determined upon a cargo of *scalpeens*, (which name they give to pickled mackerel,) as a preferable merchandise, quite forgetting that Dublin Bay herrings were a much better and as cheap a commodity, at the command of the Fingalians. But by many similar mistakes, the ingenious Mr. Kelly has been paralleled by other speculators. But that is neither here nor there, and it was all one to Barny whether he was freighted with potatoes or *scalpeens*, so long as he had the honor and glory of becoming a navigator, and being as good as O'Sullivan.

Accordingly, the boat was laden, and all got in readiness for putting to sea, and nothing was now wanting but Barny's orders to haul up the gaff and shake out the jib of his hooker.

The next day passed without the hooker sailing, and Barny gave a most sufficient reason for the delay, by declaring that he had a warnin' given him in a dhrame (glory be to God), and that it was given to him to understand (under Heaven) that it wouldn't be looky that day.

Well, the next day was Friday, and Barny, of course, would not sail any more than any other sailor who could help it on this unpropitious day. On Saturday, however, he came running in a great hurry down to the shore, and, jumping on board, he gave orders to

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make all sail, and taking the helm of the hooker, he turned her head to the sea, and soon the boat was cleaving the blue waters with a velocity seldom witnessed in so small a craft, and scarcely conceivable to those who have not seen the speed of a Kinsale hooker.

"Well," said one of Barny's companions, for there were but two with him in the boat, "I was thinkin' myself, as well as Jimmy, that we lost two fine days for nothin', and we'd be there a'most, may be, now, if we sail'd three days agon. What course are you going to steer?"

"You'll find out soon enough when we get there—and so I bid you agin lave me alone—just keep your toe in your pump.—Sure I'm here at the helm, and a woight an my mind, and its fitter for you, Jim, to mind your own business, and lave me to mind mine; away wid you there, and be handy; haul taught that foresheet there; we must run close an the wind; be handy, boys; make every thing dhraw."

These orders were obeyed, and the hooker soon passed to windward of a ship that left the harbor before her, but could not hold on a wind with the same tenacity as the hooker, whose qualities in this peculiarity render them particularly suitable for the purposes to which they are applied, namely pilot and fishing-boats.

We have said a ship left the harbor before the hooker had set sail, and it is now fitting to inform the reader, that Barny had contrived, in the course of his last meeting with the "long sailor," to ascertain that this ship, then laying in the harbor, was going to the very place Barny wanted to reach. Barny's plan of action was decided upon in a moment: he had now nothing to do but to watch the sailing of the ship, and follow in her course. Here was, at once, a new mode of navigation discovered.

For this purpose he went to windward of the ship, and then fell off again, allowing her to pass him, as he did not wish even those on board the ship to suppose he was following in their wake; for Barny, like all people that are quite full of one scheme, and fancy every body is watching them, dreaded lest any one should fathom his motives. All that day, Barny held on the same course as his leader, keeping at a respectful distance, however, "for fear it would look like dodging her," as he said to himself; but as night closed

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in, so closed in Barny with the ship, and kept a sharp look out that she should not give him the slip in the dark. The next morning dawned, and found the hooker and ship companions still; and thus matters proceeded for four days, during the entire of which time they had not seen land since their first losing sight of it, although the weather was clear.

"The channel," thought Barny, "must be mighty wide in these parts, and, for the last day or so, we've been goin' purty free with a flowin' sheet, and I wondher we are'nt closin' in wid the shore by this time; or maybe it's farther aff than I thought it was." His companions, too, began to question Barny on the subject, but to their queries he presented an impenetrable front of composure, and said, "it was always the best plan to keep a good bowld offin'."—In two days more, however, the weather began to be sensibly warmer, and Barny and his companions remarked that it was "goin' to be the finest sayson—God bless it—that ever kem out o' the skies for many a long year, and maybe the whate would'nt be beautiful, and a great plenty of it." It was at the end of a week that the ship which Barny had hitherto kept ahead of him, showed symptoms of bearing down upon him, as he thought, and sure enough she did, and Barny began to conjecture what the deuce the ship could want with him, and commenced inventing answers to the questions he thought it possible might be put to him in case the ship spoke him. He was soon put out of suspense by being hailed and ordered to run under his lee, and the captain looking over the quarter, asked Barny where he was going?

"Faith, then, I'm goin' an my business," said Barny.

"But where?" said the captain.

"Why, sure an it's no matter where a poor man like me id be goin'," said Barny.

"Only I'm curious to know what the deuce you've been following my ship for, for the last week?"

"Follyin' your ship?—Why, thin, do you think it's follyin' yiz I am?"

"It's very like it," said the captain.

"Why, did two people niver thravel the same road before?"

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"I don't say they did'nt; but there's a great difference between a ship of 700 tons, and a hooker."

"Oh, as for that matther," said Barny, "the same high road sarves a coach and four, and a low back car; the thravellin' tinker, an' a lord a' horseback. Don't you know that sometimes vessels is bound to sail under saycret ordhers?" said Barny, endeavoring to foil the question by badinage.

There was a universal laugh from the deck of the ship, at the idea of a fishing boat sailing under secret orders; for by this time the whole broadside of the vessel was crowded with grinning mouths and wondering eyes at Barny and his boat.

"Oh, its a thriffle makes fools laugh," said Barny.

"Take care my fine fellow, that you don't be laughing at the wrong side of your mouth before long, for I've a notion that you're cursedly in the wrong box, as cunning a fellow as you think yourself. Confound your stupid head, can't you tell what brings you here?"—and so the ship proceeded in its course.

In four days more, however, the provisions in the hooker began to fail, and they were obliged to have recourse to the *scalpeens* for sustenance; and Barny then got seriously uneasy at the length of the voyage, and the still likely greater length, for any thing he could see to the contrary, and urged at last by his own alarms and those of his companions, he was enabled, as the wind was light, to gain on the ship; and when he found himself alongside, he demanded a parley with the captain.

The captain on hearing that the "hardy hooker," as she got christened, was under his lee, came on deck; and as soon as he appeared, Barny cried out—

"Why, thin, captain dear, do you expec' to be there soon?"

"Where?" said the captain.

"Oh, you know yourself," said Barny.

"It's well for me I do," said the captain.

"Thrue for you indead, your honor," said Barny, in his most insinuating tone; "but whin will you be at the ind of your voyage, captain jewel?"

"I dare say in about three months," said the captain.

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"Oh, Holy Mother!" ejaculated Barny; "three months! arrah it's jokin' you are, captain dear, and only want to freken me."

"How should I frighten you?" asked the captain.

"Why, thin, your honor, to tell God's thruth, I heerd you wor goin' *there*, an' as I wanted to go there too, I thought I could'nt do better nor to follow a knowledgeable gintleman like yourself, and save myself the throuble iv finding it out."

"And where do you think I *am* going!" said the captain.

"Why, thin," said Barny, "isn't it to Fingal?"

"No," said the captain, "'tis to *Bengal*."

"Oh!" said Barny, "what'll I do now at all at all?"

The captain ordered Barny on deck, as he wished to have some conversation with him on what he very naturally considered a most extraordinary adventure. Heaven help the captain! he knew little of Irishmen or he would not have been so astonished. Barny made his appearance. Puzzling question, and more puzzling answer, followed in quick succession between the commander and Barny, who, in the midst of his dilemma, stamped about, thumped his head, squeezed his caubeen into all manner of shapes, and vented his despair anathematically—

"Oh! my heavy hatred to you, you tarnal thief iv a long sailor —its a purty scrape yiv led me into. I thought it was *Fingal* he said, and now I hear its *Bingal*. Oh! the devil sweep you for navigation, why did I meddle or make wid you at all! and my curse light on you, Terry O'Sullivan, why did I iver come acrass you, you onlooky vagabonde, to put such thoughts in my head? And so its *Bin*gal, and not *Fin*gal, your'e goin' to, captain?"

"Yes indeed, Paddy."

"An might I be so bowld to ax, captain, is Bingal much farther nor Fingal?"

"A triffle or so, Paddy."

"Och, thin, millia murther, weirasthru, how'll I iver get there at all at all?" roared out poor Barny.

"By turning about, and getting back the road you've come as fast as you can."

"Is it back? Oh! Queen iv Heaven! and how will I ever get back?" said the bewildered Barny.

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"Then you don't know your course, it appears?"

"Oh, faix, I knew it illigant as long as your honor was before me."

"But you don't know your course back?"

"Why, indeed, not to say rightly all out, your honor."

"Can you steer?" said the captain.

"The devil a betther hand at the tiller in all Kinsale," said Barny with his usual brag.

"Well, so far so good," said the captain; "and you know the points of the compass—you have a compass, I suppose.

"Compass! by my sowl and it's not let alone a compass but a *pair* o' compasses I have, that my brother, the carpinthir, left me for a keepsake whin he wint abroad; but, indeed, as for the points o' thim, I can't say much, or the childer spylt thim intirely, rootin' holes in the flure."

"Confound your thick head!" said the captain. "Why, what an ignoramus you must be, not to know what a compass is, and you at sea all your life? Do you even know the cardinal points?"

"The cardinals! faix an its a great respect I have for them your honor. Sure, ar'n't they belongin' to the Pope?"

"Confound you, you blockhead!" roared the captain in a rage—"'twould take the patience of the Pope and the cardinals, and the cardinal virtues into the bargain, to keep one's temper with you. Do you know the four points of the wind?"

"I do, and more."

"Well, never mind more, but let us stick to four. You're sure you know the four points of the wind?"

"By dad, it would be a quare thing if a sayfarin' man did'nt know somethin' about the wind, any how."

"Well, Paddy," said the captain, after trying to persuade him to come along with the ship, "as you are determined to go back, in spite of all I can say, you must attend to me while I give you as simple instructions as I can. You say you know the four points of the wind, North, South, East and West."

"Yis, Sir."

"How do you know them, for I must see that you are not likely to make a mistake.—How do you know the points?"

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"Why, you see, sir, the sun, God bless it, rises in the aist, and sets in the west, which stands to raison; and whin you stand bechuxt the aist and the west, the north is forninst you."

"And when the north is forninst you, as you say, is east on your right, or your left hand?"

"On the right hand, your honor."

"Well, I see you know that much, however. Now," said the captain, "the moment you leave the ship, you must steer a nor-east course, and you will make some land, near home, in about a week, if the wind holds as it is now, and it is likely to do so; but, mind me, if you turn out of your course in the smallest degree, you are a lost man."

"Many thanks to your honour!"

"And how are you off for provisions?"

"Why, thin, indeed, in the regard o' that same, we are in the heighth o' disthress, for exceptin' the scallpeens, sorra taste passed our lips these four days."

"Oh! you poor devils!" said the commander, in a tone of sincere commisseration, "I'll order you some provisions on board before you start."

"Long life to your honor! and *I'd like to drink the health* of so noble a jintleman."

"I understand you, Paddy; you shall have grog too."

"Musha, the heavens shower blessins an you, I pray the Virgin Mary, and the twelve Apostles, Matthew, Mark, Luke, and John, not forgittin' St. Pathrick."

"Thank you, Paddy; but keep all your prayers for yourself, for you need them all to help you home again."

"Oh! never fear, whin the thing is to be done, I'll do, by dad wid a heart and a half."

"Now, then, Barny, the sooner you turn your face towards home the better," said the captain; "since you will go, there is no need in losing more time. Are you sure you remember my directions?"

"Throth an I'll niver forget them to the day of my death, and is bound to pray, more betoken, for you and yours."

"Don't mind praying for me till you get home, Barny; but answer me, how are you to steer when you shall leave me?"

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"The nor-aist coorse, your honor; that's the coorse agin the world."

"Remember that! never alter that course till you see land—let nothing make you turn out of a nor-east course."

"Troth an' that id be the dirty turn, seein, that it was yourself that ordered it. Oh, no, I'll depend my life an the *nor-aist-coorse*, and God help any one that comes betune me an' it—I'd run him down if he was my father."

"Well good bye, Barny."

"Good bye, and God bless you, your honor, and send you safe."

"That's a wish you want more for yourself, Barny—never fear for me, but mind youself well."

"Oh sure I'am as good as at home wanst I know the way, barrin the wind is conthrary; sure the nor-aist coorse 'ill do the business complate." And so saying, Barny descended the ship's side, and once more assumed the helm of the "hardy hooker."

The two vessels now separated on their opposite courses. What a contrast their relative situations afforded! Proudly the ship bore away under her lofty and spreading canvass, cleaving the billows before her, manned by an able crew, and under the guidance of experienced officers—the finger of science to point the course of her progress, the faithful chart to warn her of the hidden rock, and the log-line and the quadrant to measure her march and prove her position. The poor little hooker cleft not the billows, each wave lifted her on its crest like a sea-bird; but three inexperienced fishermen to manage her; no certain means to guide them over the vast ocean they had to traverse, and the holding of the "fickle wind" the only *chance* of their escape from perishing in the wilderness of waters. By the one, the feeling excited is supremely that of man's power. By the other, of his utter helplessness. To the one, the expanse of ocean could scarcely be considered "trackless." To the other, it was a waste indeed.

Yet the cheer that burst from the ship at parting was answered as gaily from the hooker as though the odds had not been so fearfully against her, and no blither heart beat on board the ship than that of Barny O'Reirdon.

Happy light-heartedness of my poor countrymen! they have often

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need of all their buoyant spirits! How kindly have they been fortified by nature against the assaults of adversity; and if they blindly rush into danger, they cannot be denied the possession of gallant hearts to fight their way out of it if they can.

But each hurra became less audible. By degrees the cheers dwindled into faintness, and, finally, were lost in the eddies of the breeze.

The sense of utter loneliness and desolation had not come upon Barny until now; but he put his trust in the goodness of Providence, and in a fervent inward outpouring of prayer, resigned himself to the care of his Creator.

The night fell, and Barny stuck to the helm as long as nature could sustain want of rest, and then left it in charge of one of his companions, with particular directions how to steer, and ordered, if any change in wind occurred, that they should instantly awake him. He could not sleep long, however; the fever of anxiety was upon him, and the morning had not long dawned when he awoke. He had not well rubbed his eyes, and looked about him, when he thought he saw a ship in the distance approaching them. As the haze cleared away, she showed distinctly bearing down towards the hooker. On board the ship, the hooker, in such a sea, caused surprise as before, and in about an hour she was so close as to hail, and order the hooker to run under her lee.

"The devil a taste," said Barny, "I'll not quit my *nor-aist coorse* for the king of Ingland, nor Bonyparty into the bargain. Bad cess to you, do you think I've nothin' to do but to plaze you?"

Again he was hailed, and fired at, but he preserved his course, and got clear off.

The third day Barny's fears for the continuity of his *nor-aist coorse* were excited, as a larger brig hove in sight, and the nearer she approached, the more directly she came athwart Barny's course.

"May the devil sweep you," said Barny, "and will nothin' else sarve you than comin' forninst me that-a-way. Brig-a-hoy there!" shouted Barny, giving the tiller to one of his messmates, and standing at the bow of his boat. "Brig-a-hoy there!—bad luck to you; go 'long out of my *nor-aist coorse*." The brig, instead of obeying his mandate, hove to, and lay right ahead of the hooker."

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"Oh look at this;" shouted Barny, and he stamped on the deck with rage—"look at the blackguards where they're stayin', just a-purpose to ruin an unfortunate man like me. My heavy hathred to you; *quit* this minit, or I'll run down an yes; and if we go to the bottom, we'll haunt you for ever more—go 'long out o' that, I tell you. The curse o' Crummil an you, you stupid vagabones, that wont go out iv a man's nor-aist coorse!!"

From cursing Barny went to praying as he came closer—"For the tender marcy o' heavin, and leave my way. May the Lord reward you, and get out of my nor-aist coorse! May angels make your bed in heavin, and do'nt ruinate me this-a-way." The brig was immoveable, and Barny gave up to despair, having cursed and prayed himself hoarse, and finished with a duet volley of prayers and curses together, apostraphising the hard case of a man being "*done out of his nor-aist coorse.*"

"A-hoy there!" shouted a voice from the brig: "You're a small craft to be so far at sea. I suppose you have provisions on board?"

"To be sure we have; troth if we hadn't this id be a bad place to go a beggin."

"What have you eatable?"

"The finest o' scalpeens."

"What are scalpeens?"

"Why you're mighty ignorant intirely," said Barny; "why scalpeens is pickled mackarel."

"Then you must give us some, for we have been out of every thing eatable these three days; and even pickled fish is better than nothing."

It chanced that the brig was a West India trader; that unfavorable winds had delayed her much beyond the expected period of time on her voyage, and though her water had not failed, every thing eatable had been consumed, and the crew reduced almost to helplessness. In such a strait, the arrival of Barny O'Reirdon and his scalpeens was a most providential succour to them, and a lucky chance for Barny, for he got in exchange for his pickled fish a handsome return of rum and sugar, much more than equivalent to their value. Barny lamented much, however, that the brig was not bound for Ireland, that he might practise his own peculiar system of

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navigation; but as staying with the brig could do no good, he got himself put into his *nor-aist coorse* once more and ploughed towards home.

The disposal of his cargo was great good luck to Barny in more ways than one. In the first place, he found the most profitable market he could have had; secondly, it enabled him to cover his retreat from the difficulty which still was before him, of not getting to Fingal after all his dangers, and, consequently, being open to discovery and disgrace. All these beneficial results were not thrown away upon one of Barny's readiness to avail himself of every point in his favor; and, accordingly when they left the brig, Barny said to his companions, "why thin boys, 'pon my conscience but I'm as proud as a horse wid a wooden leg this minit, that we met them poor unfort'nate craythers this blessed day, and was enabled to extind our charity to them. Sure an' it's lost they'd be only for our comin' acrass them, and we, through the blessin' of God, enabled to do an act of marcy, that is, feedin' the hungry; and sure every good work we do here is before uz in heavin—and that's a comfort any how. To be sure, now that the scalpeens is sowld, there's no use in goin' to Fingal, and we may as well jist go home.—To the devil now wid Terry O'Sullivan, what does he know what's an illigant place? What knowledge has he of illigance? I'll go bail he never was half as far a navigatin' as we—he wint the short cut I go bail, and never daar'd for to vinture the round as I did."

Nothing particular occurred for the two succeeding days, during which time Barny most religiously pursued his *nor-aist coorse*, but the third day produced a new and important event. A sail was discovered on the horizon in the direction Barny was steering, and a couple of hours made him tolerably certain that the vessel in sight was an American; for though it is needless to say he was not very conversant in such matters, yet, from the frequency of his seeing Americans trading to Ireland, his eyes had become sufficiently accustomed to their lofty and tapering spars, and peculiar smartness of rig, to satisfy him that the ship before him was of transatlantic build: nor was he wrong in his conjecture.

Barny now determined on a manœuvre, classing him amongst the first tacticians at securing a good retreat. He calculated the

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American was bound for Ireland, and as she lay *almost* as directly in the way of his "nor-aist coorse," as the West brig, he bore up to and spoke her.

He was answered by a shrewd Yankee captain.

"Faix an it's glad I am to see your honor agin," said Barny.

The Yankee had never been to Ireland, and told Barny so, and that a pilot was wanted for Cove.

"You know Cove?" said the American.

"It is the Cove o' Cork why?"

"Yes."

"I was bred an' born there, and pilots as many ships into Cove as any other two min *out* of it."

Barney thus sheltered his falsehood under the idiom of his language.

"But what brought you so far out to sea?" asked the captain.

"We wor lyin' out lookin' for ships that wanted pilots, and there kem an the terriblest gale o' wind aff the land, an' blew us to say out intirely, an' that's the way iv it, your honor."

"I calculate we got a share of the same gale; 'twas from the nor-east."

"Oh, directly!" said Barny, "faith you're right enough, 'twas the *nor-aist coorse* we wor an sure enough; but no matther now that we've met wid you—sure we'll have a job home any how."

"Well, get aboard then," said the American.

"I will in a minit, your honor, whin I jist spake a word to my comrades here."

"Why sure it's not goin' to turn pilot you are?" said Jemmy, in his simplicity of heart.

"Whist, you omadhaun!" said Barny, "or I'll cut the tongue out o' you. Now, mind me, Pether; you don't understan' navigashin' and the various branches o' knowledge, an' so all you have to do is to follow the ship when I get into her, an' I'll show you the way home."

Barny then got aboard the American vessel, and begged of the captain, that as he had been out at sea so long, and had gone through "a power o' hardship intirely," that he would be permitted to go below and turn in to take a sleep, "for in troth, its myself and

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sleep that has been sthrangers some time," said Barny; "an if your honor 'll be plazed, I'll be thankful if you won't let them disthurb me until I'm wanted—for sure till you see the land, there's is no use for me in life, an' throth I want a sleep sorely."

Barny's request was granted, and it will not be wondered at, that after so much fatigue of mind and body, he slept profoundly for four and twenty hours. He then was called, for land was in sight; and when he came on deck, the captain rallied him upon the potency of his somniferous qualities, and "calculated" he had never met any one who could sleep "four and twenty hours at a stretch, before."

"Oh Sir," said Barny, rubbing his eyes, which were still a little hazy, "whiniver *I* go to sleep, *I pay attintion to it.*"

The land was soon neared, and Barny put in charge of the ship, when he ascertained the first land mark he was acquainted with; but as soon as the Head of Kinsale hove in sight, Barny gave a "whoo," and cut a caper that astonished the Yankees, and was quite inexplicable to them, though, we flatter ourselves, it is not to those who do Barny the favor of reading his adventures.

"Oh! there you are, my darlint ould head! an' where's the head like you! throth its little I thought I'd ever set eyes an your good-looking faytures agin."

In such half muttered exclamations did Barny apostrophise each well-known point of his native shore, and, when opposite the harbour of Kinsale, he spoke the hooker, that was somewhat astern, and ordered Jemmy and Peter to put in there, and tell Molly immediately that he was come back, and would be with her as soon as he could after piloting the ship into Cove.

The hooker put into Kinsale, and Barny sailed the ship into Cove. It was the first ship he had ever acted the pilot for, and his old luck attended him; no accident befel his charge, and, what was still more extraordinary, he made the American believe he was absolutely the most skilful pilot on the station. So Barny pocketed his pilot's fee, swore the Yankee was a gentleman, for which the republican did not thank him, wished him good bye, and then pushed his way home with what Barny swore was the easiest made money he ever had in his life. So Barny got himself paid for *piloting* the ship that *showed him the way home.*

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DIED,

In Cambridge, Dorchester county, Md. on the 30th April last, P. G. *Luke Robinson*, M. D., in the 28th year of his age.

Seldom has it fallen to our lot to record the premature departure of one so universally esteemed while living, and regretted, now dead, as the subject of this brief notice. It is often the case that labored panegyrics are bestowed upon the characters of deceased friends, in order to gratify the vanity of surviving relatives; and even from the sacred desk, the virtues of the departed have often been proclaimed in glowing terms, though their conduct through life might not have been such, as to justly entitle them to the flattering commendations so lavishly bestowed; yet in this instance, all that will be said, all that can be said of the estimable individual whose many virtues this is a feeble attempt to commemorate, will be responded to, not only by those who were honored with his particular friendship, but by all who had the pleasure of his acquaintance. It would be vain to endeavor to paint in suitable colors, what he was. His memory is engraven deeply on the hearts of his friends, so deeply, that time will not erase the impression. He was an obedient son, an affectionate brother, an amiable and cheerful companion, a faithful friend, an attentive and skilful physician. To crown all, he was a sincere Christian. In all the relations of life, he sustained an unblemished character; and it is much to be regretted, that a youth, possessing so many amiable qualities, and so singularly fitted for promoting the cause of piety and virtue, and becoming a blessing to any community of which he might be a member, should, in the prime of life, be cut off from among men. But it was the will of his Creator, and we must bow in submission to His inscrutable decrees, for "His judgments are unsearchable and His ways past finding out." How true is the expression of the Psalmist, "They walk in a vain shadow, and disquiet themselves in vain," when applied to those who seek pleasures in the things of time, and, regardless of their eternal interests, look not beyond the enjoyment of the present moment—who weary themselves with concerting schemes for the phantoms of a day, and scarce bestow a

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thought on everlasting realities! But such was not our youthful friend. Being early impressed with a sense of the vanity of earthly things, he endeavored to lay up his treasure in heaven. Though he seemed the picture of health, and was surrounded by every thing that could make life desirable, yet he knew that this was not his abiding place, and therefore sought a city out of sight, whose founder and builder was the living God. In his seventeenth year, he embraced the doctrines of the Gospel, and held for many years an official relation to the Methodist Episcopal Church, and was distinguished for his zeal in the cause of religion and in the service of his Redeemer. The pangs which must have torn the bosoms of his widowed mother and other near relatives, cannot be imagined, much less described. To surrender in the cold embraces of death, (who knows no distinctions,) the object of hopes, must have pierced their inmost souls. But why should they grieve? He is taken from their presence for a short time, and is spared many years of toilsome pilgrimage through a world where sorrows are more thickly strown than joys. His disconsolate parent may adopt the language of the pious David, and say, "I shall go to him, but he shall not return to me." She has the comfortable reflection, that through the meritorious death and resurrection of the Son of God, a way has been opened by which those who loved on earth may be re-united in Heaven. In the bosom of "his Father and his God," he now reposes,

> "Far from a world of grief and sin,
> With God, eternally shut in."

The deceased was an exemplary and bright Odd-Fellow; and the members of Dorchester Lodge attended his funeral in considerable number, and buried him with the impressive ceremonies of their order. Besides these Brethren of the Lodge to which he was attached, who well knew his worth, and unfeignedly deplored his early decease, a large concourse of sorrowing relatives and friends followed his remains to the grave. The Rev. Mr. Massey delivered on the occasion, an appropriate and affecting discourse, from I. Thes. iv. 13 and 14; and, after the reading of the Burial Service, the Brethren were addressed by Past Grand Charles Cochran, Jr., to the following effect:—

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Brothers—We have assembled to day on an occasion of the most mournful character. We have come to deposite within the narrow limits of the tomb, all that remains on earth of a dear, a beloved, an honored brother. This afflicting bereavement has befallen us so suddenly and unexpectedly, that, were we not convinced that we are merely the creatures of a moment, that we have no lease upon our lives, and that we hold them only by a momentary tenure, we should be almost led to doubt the deplorable reality of the scene which we now behold. We are told by the inspired penman, that all flesh is grass, and the goodliness thereof as the flower of the field, and the lamentable spectacle now before us confirms the assertion. We see here, a striking instance of the uncertainty of life and the vanity of all earthly expectations. Our Brother was once as we are; his limbs were full of activity; and he anticipated as we now do, many years of health and happiness. With this expectation, he went on from one design to another, and adding hope to hope; but alas! all that is must be destroyed—all that is born must die. The spoiler came, he laid his icy hands upon him, and all his prospects of earthly enjoyment vanished. In the midst of usefulness, and in the morning of life, he is cut off, and we are called to mourn a loss to us irreparable.

As it has pleased our Heavenly Father in his infinite wisdom to remove our Brother from the cares and troubles of this transitory existence, to a state of eternal duration, thereby separating a Stick from our Bundle, let it remind us, Brothers, of our own approaching dissolution. As one link in the chain which bound us together has been rent asunder, and we are thus weakened, let it incline us to be more strongly cemented by the ties of Brotherly love; and by endeavoring to regulate our conduct here agreeably to the precepts of Christianity, we may in our last moments enjoy that serenity of mind which only flows from a clear and unsullied conscience—a conscience void of offence toward God and man.

Whilst we drop the sympathetic tear over the remains of our departed Brother, let the example he set before us excite our emulation. It is worthy our closest imitation; and notwithstanding it is a truth to which we must all subscribe, that man at his best estate is nought but vanity, yet as we have known his walk and manner

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of life, we have reason to believe that few of our fellow-mortals are less chargeable with the common errors of humanity, than was the lamented Brother, to whose remains we are now paying the last sad tribute of respect. We mourn his early departure; for as the love of Jonathan and David, so was our love for him. Let the solemn and affecting scene now presented to our view, strengthen our resolutions of amendment. May the evidence which we have had this day, that youth, innocence and beauty, the endearments of friends and the strong ties of affection, are no security against the shafts of dsath, incline us to prepare for our final destination. Let us endeavor to make our calling and election sure, and gain some evidence that our names are written in heaven. May we no longer delay the important concern of providing ourselves with passports, which will gain us admittance into the Eternal Lodge on high, where, we doubt not, our departed Brother reposes in peace, receiving the smiling approbation of our adorable Grand Sire.

Camb. Chron.

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Wheeling, Peter W. Kenaday.
Richmond, George J. Roach.

OHIO—*Cincinnati*, James Read.

KENTUCKY—*Louisville*, Thomas C. Powell.
Covington, A. H. Jameson.

ILLINOIS—*Alton*, Samuel L. Miller.

☞All communications, intended for publication, must be addressed to *Robert Neilson*, publisher, and postage paid, otherwise they will not be attended to;—accompanied with the name of the author, which will be held inviolate, if required.

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THE COVENANT.

A

QUARTERLY PERIODICAL,

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

EDITED BY P. G. M. JAMES L. RIDGELY.

Vol. I.] DECEMBER, 1836. [No. 3.

"But the first of these is Charity."

We present to our patrons the third number of the Covenant we are free to confess, with feelings far different from those with which we introduced the second number. If we were then in the "slough of despondency," as to its probable success, we are now elevated to the pinnacle of hope the most sanguine, that the Order for whose interest we are engaged will sustain our efforts. The subscription list of the Covenant has swelled to a very considerable extent, and we are truly gratified to announce, that with a little more exertion on the part of our agents and leading brethren, a sufficient number of subscribers will be procured to justify the continuance of a work, the utility and value of which to our Order, will evince itself to every intelligent brother. We have heretofore invited brethren who may have the leisure and talents to contribute to the Covenant, and we would again most earnestly repeat the invitation. It is certain that in the different States many incidents arise in the Order worthy of being communicated to the whole fraternity, many circumstances transpire in distant places connect-

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ed with the Order, which would tend if generally known to elevate it as a moral institution; many occurrences, celebrations, festivals and the like taking place, which if communicated to the fraternity through the Covenant would be gratifying to all. We would therefore be glad to obtain contributions upon these or upon any other of the many interesting subjects which are furnished by a perusal of the Lectures and Degrees in Odd-Fellowship. There is indeed every prospect of the continued existence of the Covenant, and it is our ardent desire to render it worthy the patronage of the brethren, and thus auxiliary to the welfare of the Order—in no way does it appear to us can this end be better promoted than by diffusing light upon subjects, which to the young brother at first blush appear mysterious, or by giving plain and intelligible explanations to such matters as seem to be ambiguous. If we can be useful in this mode it will afford us great pleasure to elucidate any department of the Order which may properly be explained to any inquiring subscriber, and we would particularly request all who may have doubts upon any principle or matter belonging to Odd-Fellowship, to make inquiry of us, and such information as we possess upon the points submitted shall be promptly and cheerfully given. Our object is single, and that is the great interest of Odd-Fellowship; and brethren may rest assured that we shall not weary in our efforts to promote this *desideratum.*

We know not whether the Covenant falls into the hands of individuals without the Order; should however any stranger to Odd-Fellowship chance to cast his eye over its pages, let him not capriciously condemn what may appear unintelligible to him, for we would also say to him that we are free to explain every thing connected with Odd-Fellowship rationally and satisfactorily, and shall be gratified to respond to any interrogatory that may be suggested. We have no secret to conceal, but on the contrary thousands who have desired to be informed upon the subject of Odd-Fellowship have been gratified, and thousands yet may learn and appreciate its principles. Friendship, Love and Truth, are the cardinal points of our Order, and it is to act out and exemplify these virtues for which we are mainly united. How far we have been successful in this pursuit we shall let the Order, its condition, its constituents, and its

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fruits speak for themselves in all the States where Odd-Fellowship has planted its standard, observing only at this time that there are to be found among its votaries, many of the highest respectability in science and learning, and none that are *known* to be unworthy citizens.

THE ORDER IN THE WEST.

If evidence be desired of the future greatness of this happy Republic, let him who doubts cast his eye to the western country of these States. Let him reflect upon the fact that since a period less than the ordinary life of man, this government first claimed and established its rank among the independent nations of the earth exhausted in almost every essential to sustain itself, excepting the inexorable determination of its people to resist tyranny, and their devotion to the principles of civil and religious liberty. From this extreme condition of things behold it now composed of twenty-six sovereignties all admirably subordinate to one great head, working harmoniously together under a constitution consecrated by the blood of martyrs in the cause of liberty, revered by sages, and the admiration of every land in which liberty dares to breathe. Let him look to the west where since a period of less than five and twenty years the wilderness has been denuded, and the forest has been made to smile by the apt and busy hand of industry—where no recess has proved too remote, or intricate for the peering penetration of honest labour, and where millions of the human race have planted the standard of civilization. Let him recollect that in that land the empire of which was the subject of dispute between the wild beasts and the savages but a few years ago, is now heard upon its every hill top and in its every valley the busy hum of industry and agriculture and commerce, the arts and the sciences have erected their eternal abode. In view of this retrospect can there be any doubt as to the future greatness to which this country is destined and towards which it is now rapidly tending with gigantic strides. With the es-

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tablishment and improvement of the civil, political and moral institutions of the west, it is a source of honest pride to Odd-Fellows to observe that their beloved Order is keeping pace—a hasty recurrence to its establishment and progress in the west may be interesting. Ohio Lodge, No. 1, located in the city of Cincinnati, and Louisiana Lodge, No. 1, located at New Orleans were respectively opened the former in 1830, the latter in 1831, and made their first annual reports in 1831. By these it appears that Ohio Lodge contained fourteen and Louisiania Lodge thirty-one contributing members. In the same year the Grand Lodge of Ohio was organized and made its first official report to the annual meeting of the Grand Lodge of the United States in 1832, in which body it appeared by its Representative. In the language of their report the gratifying intelligence was communicated, that "Odd-Fellowship had taken deep root in that flourishing State," there then being three subordinate Lodges in active operation and the number of members exceeding two hundred. An Encampment of Patriarchs was also established in this State in the same year. The report of the Grand Lodge of Ohio of 1833 was yet more gratifying, exhibiting an increase to upwards of three hundred members.

The Grand Lodge of Louisiana which had been duly opened made her first report to the same session of the Grand Lodge of the United States, shewing an increase to one hundred members and representing the Order in a prospering condition. The Grand Lodge of the United States early appreciating the zeal of the members of the Order in the west, and deeply impressed with the conviction that that region of country was peculiarly adapted to the growth of Odd-Fellowship, had passed with great unanimity a resolution in 1830, making it the duty of the Grand Sire personally to visit the States of Ohio and Louisiana for the purpose of installing the officers in their Grand Lodges and Encampments, and especially to instruct them in the Order. To Grand Sire Thomas Wildey was this mission entrusted, in what manner it was performed his able report made to the Grand Lodge of the United States in 1833 will fully attest, and the success which has followed his visit to the west bears most enduring testimony. In addition to the duties with which he was charged in Ohio and Louisiana he was vested with

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plenary power to grant dispensations for the establishment of Lodges in such States or Territories where Odd-Fellows might be found. In conformity with this authority he established Boon Lodge, No. 1, located at Louisville, Kentucky. This infant Lodge made its first report in 1833, and in two quarters of its existence numbered eighty-two contributing members. As if destined to outstrip all her sister States in Odd-Fellowship, the Grand Lodge of Ohio reported in 1834, five hundred members, and Boon Lodge of Kentucky with kindred zeal exhibited an increase to more than one hundred members. In 1835 Ohio swells her list to eight hundred, and in 1836 as we learn to one thousand members, thus in less than six years becoming the third State in importance in the Order. Boon Lodge of Kentucky with continuing zeal shews in her report of 1835, an increase of a hundred and fifty members, and the establishment of two new subordinate Lodges, and in 1836 the Grand Lodge of Kentucky sends her Representatives in proper person across the mountains to the city of Baltimore, who present his credentials takes his seat in the Grand Lodge of the United States, and exhibits a report shewing nearly three hundred members and four subordinate Lodges whose joint revenue falls but little short of four thousand dollars. Well did the Grand Lodge of Ohio say in their first annual report, that "Odd-Fellowship had taken deep root in the west." We regret that Louisiana has not kept pace with Ohio and Kentucky—from some cause unknown to us Odd-Fellowship has remained stationary in this State, and while we express our regret at the fact we may be permitted to say, that we are gratified that it has not retrogaded as is usually the case with things that do not improve. The report of Louisiana to 1836, shews a receipt of more than two thousand dollars, and the existence of nearly one hundred members. We hope the brethren in Louisiana will receive a new impulse to duty from Ohio and Kentucky and emulate their example. In 1835, New Albany Lodge, No. 1, located at New Albany Indiana and Jowa Lodge, No. 1, located at Minerial Point Michigan, (now Wisconsin) were duly opened, and in 1836 Monroe Lodge, No. 2, located at Madison Indiana, Mississippi Lodge, No. 1, at Natchez, Western Starr, No. 1, at Alton Illinois, Jerusalem Encampment, No. 1, at New Albany Indiana, and Travellers' Rest

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Lodge, No. 1, at St. Louis, Missouri, were chartered and established, all of which are now in successful operation. How then has our favored institution prospered in the west through the unwearied and indefatigable exertions of the brethren who have not wearied in well doing. Its standard has been reared in the farthest west, and in the valley of the great Mississippi are its banners unfurled. Thus have been realized our fond anticipation that Odd-Fellowship would expand itself abroad, spreading and spreading until it encompassed the whole republic. We say to the brethren in the East and in the South, go and do likewise. The States of Ohio, Louisiana and Kentucky have been the first links in the chain of our confederacy in the west, Michigan, Illinois, Indiana, Arkansas and Mississippi have been added, and we trust to see link after link still added, until we shall *form the chain* around the Union.

☞ ENCAMPMENT OF PATRIARCHS.

This department of Odd-Fellowship may be truly said to be the most interesting and gratifying part of the Order—and the brother who having been initiated in a subordinate Lodge stops there without progressing through the various avenues which lead him to the temple, has indeed learnt nothing whatever, of the history or the beauties of Odd-Fellowship. It is true that the five degrees of the subordinate Lodges are sublime and interesting, yet they may be said to furnish feint lights of the real principles of the Order to which the individual has attached himself. In fact injustice is done not only to himself but to the institution by any brother who fails to progress in the Order to its highest degree. No individual of ordinary acuteness would be satisfied in any inquiry after truth or excellence with a cursory examination of the principles of any institution which professed to aim at these ends, but on the contrary would probe to the uttermost in his search its every feature and character. The purposes of truth could not otherwise be justly at-

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tained, nor could the excellency of principles be fairly developed by arresting his inquiry at the very threshold. Hence it is impossible for any Odd-Fellow to understand properly what Odd-Fellowship is, until he has attained to its height and depth, or in other words become a Patriarch—he may know what every stranger does know who chooses to be informed that Odd-Fellowship delights in relieving the sick, succouring the disconsolate widow, and educating the orphan, but these are but the effects of certain principles to which he is an utter stranger and must remain a stranger until he has been carried *safe over the bridge* which leads to light and knowledge. It should be remembered also that it is only in the Encampments, that a brother can learn the origin and early history of the fraternity, its struggles and its eventual triumph. In view of this truth it is nevertheless the fact that the proportion of Patriarchs to that of scarlet members is indeed very small. This should not be so, and we are sure that no brother who has taken the Patriarchal degrees would, under any circumstances be divested of the great satisfaction which he derives from being thus placed upon an eminence, from which he at once overlooks the whole Order through which he has passed, and distinctly understands and appreciates its principles.

GRAND LODGE OF MARYLAND.

At the July communication of this Lodge we find upon a perusal of the proceedings, the following excellent amendment to the constitution was adopted:

SEC. VI. *The Grand Master shall appoint some qualified P. G. who must be a resident of the district composed of the Eastern Shore of Maryland, and a regalar contributing member of a Lodge, working under an unreclaimed charter of this Grand Lodge, as District Deputy Grand Master for the district composing the Lodges of the Eastern Shore of Maryland. The said Deputy shall be clothed with all the powers conferred by the constitution on the*

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M. W. G. M. during his (the G. Master's) absence from that district. It shall also be the duty of the Deputy to cause as far as practicable, the quarterly reports, and all communications from the Lodges under his jurisdiction to be regularly made and transmitted to the Grand Lodge: to confer the degrees of the chairs upon all past officers of said Lodges entitled to receive them: and he shall at the annual communications, make a report of the condition of the Order under his charge.

This amendment had indeed became indispensably necessary, as great injury has resulted to the Order in Maryland, from the difficulty of obtaining regular communications from the Lodges on the Eastern Shore of Maryland, by reason of the irregular means of correspondence, particularly during the winter seasons when the bay is entirely closed with ice.

We observe nothing further in the printed proceedings of the Grand Lodge of Maryland important to the Order, but we cannot avoid inserting the following resolutions, as it not only evidences the vigorous existence of Odd-Fellowship in old Maryland, but indicates the approbation of that body of our humble efforts in the good cause.

On motion of P. G. Mearis,

Resolved unanimously, That the Grand Lodge of Maryland subscribe for twenty-five copies of the "*Covenant*," and that she recommend it to the favorable notice and encouragement of the brethren, and of each of the subordinate Lodges under her jurisdiction, as eminently calculated to promote the best interests of the Order, and that the M. W. G. Master be and he is hereby instructed to furnish the several Literary Institutions, and the Trades' Union of this State, with a copy of the "*Covenant*."

GRAND LODGE OF THE STATE OF NEW YORK.

It is a source of deep regret, that the bright prospects of the Order have been clouded in this State, and by no individual is that regret experienced more sensibly than by the editor of the Covenant —called officially to act upon this subject as the Representative of

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Maryland in the Grand Lodge of the United States, it perhaps becomes us to say nothing upon the matter in this place, as the reasons and motives which actuated us in the course we have pursued will be spread upon the journal of that body and printed with the proceedings of the Grand Lodge of the United States. We feel it however to be our duty as faithful guardians of the Order, most affectionately to urge our brethren in New York to conciliation and brotherly love. We are aware that it may be considered improper for us to meddle with the domestic question which now agitates them, yet we trust they will find an ample apology for our exhortation in the deep solicitude which we feel for our beloved Order.

GRAND LODGE OF THE STATE OF KENTUCKY.

We had the pleasure of meeting with P. G. Woolford, the Grand Representative of the Grand Lodge of Kentucky, at the last session of the Grand Lodge of the United States, who gave the most cheering accounts of the progress of the Order in that great State.

The following excellent paragraph is from the Constitution of Massachusetts. Yet by a statute passed in that State in 1833, it is made penal to practice Masonry or Odd-Fellowship. Oh! how have the descendants of the pilgrims fallen from the high estate of their ancestors.

Chap. 5, Section 2.—Wisdom and knowledge, as well as virtue diffused generally among the body of the people, being necessary for the preservation of their rights and liberties, and as these depend upon spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of the people, it shall be the duty of legislatures and magistrates in all future periods of this commonwealth, to cherish the interest of litera-

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ture and the sciences, and all seminaries of them: public schools and grammar schools in the towns: to encourage *private societies* and public institutions, by rewards and immunities for the promotion of agriculture, arts, sciences, commerce, trade, manufactures, and a natural history of the country: *to countenance and inculcate the principles of humanity and general benevolence, public and* PRIVATE *charity, industry and frugality, honesty and punctuality in their dealings: sincerity, good humour, and all social affections; and generous sentiments among the people.*

We have prepared with some pains the annexed tabular statement of the fiscal operations of our Order in the United States, for the last six years. It does not embrace the entire receipts during that period, in as much as many of the Grand Lodges have omitted to make their annual returns, and of course the amount stated in our table may fall very considerably below the real revenue of the Order, yet it will be found to be as accurate as the annual reports received will enable us to make it. We give it without comment, as every one who reads it will be filled with amazement at the vast benefits conferred upon mankind by our institution so little known, and the honest, zealous, disinterested and indefatigable efforts of whose votaries in the cause of philanthropy are so illy appreciated.

Amount received and disbursed by the Lodges, subordinate to the Grand Lodge of the United States of the Order of Odd-Fellows, in the following States from* 1831 *to* 1836, *in part:*

PENNSYLVANIA.			Brought forward, $92,608 79		
			MARYLAND.		
1831,	$15,822 49		1831,	$9,438 77	
1832,	21,347 94		1832,	10,822 00	
1833,	16,258 51		1833,	3,968 03	
1834,	13,923 13		1834,	8,281 90	
1835,	12,434 25		1835,	5,820 70	
1836,	12,822 47		1836,	6,549 97	
		$92,608 79			$44,881 37

* We use the word disbursed at the head of this table, not to convey the idea

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Brought forward, $137,490 16

Ohio.*

1831,	$ 213 00	
1832,	200 00	
1833,	1,938 50	
1834,	2,358 78	
1835,	4,312 68	
1836,	5,100 00	
		$14,122 96

New York.

1831, 1832, 1833,	No Reports.†	
1834,	$1,642 78	
1835,	3,141 61	
1836,	4,162 47	
		$8,496 86

Kentucky.

1833,‡	$508 00	
1834,	222 50	
1835,	1,787 08	
1836,	3,874 87	
		$6,392 45

Massachusetts.

1831, 1832, 1833, 1834, 1835, 1836,	§	$50 75
		$166,553 18

Brought forward, $166,553 18

District of Columbia.

1831,	$481 95	
1832,	537 67	
1833, no report.		
1834,	1,408 60	
1835,	407 92	
1836,	560 60	
		$3,396 74

Louisiana.

1831,	$359 87	
1832, 1833, 1834, 1835,	no report.‖	
1836,	2,692 79	
		$3,052 66

Virginia.

1833,‡	$195 00	
1834,	246 95	
1835,	904 06	
1836,	1,405 71	
		$2,751 72

New Jersey.

1831,	$149 33	
1832, no report.		
1833,	205 63	
1834,	1,103 77	
1835,	577 23	
1836,	607 31	
		$2,643 27
		$178,397 57

that the whole of this sum has been applied to the charities of the Order, for it is probable that many of the Lodges may not have had demands upon them to the extent of their receipts, yet the funds are specifically appropriated for the relief of sick and disabled brethren, the buriel of the dead, the support of widows, and the education of the orphan.

*Odd-Fellowship was only introduced into Ohio in 1831.

† Paralized by anti-masonry in New York in '31, '32 and '33, but has arisen, Phœnix like, with new vigour, and promises to erect her temple upon the overthrow of that ill-fangled doctrine.

‡ Introduced in Kentucky and Virginia in 1833.

§ Penal statute passed by an anti-masonic Legislature to prohibit in Massachusetts.

‖ The absence of reports from Louisiana is extraordinary.

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Brought forward,		$178,397 57	
	DELAWARE.		RHODE ISLAND.
1831, 1833, 1834,	no report.		No Report.
			MISSOURI.
1832,	$244 78		
1835,	776 46		No Report.*
1836,	540 00		
		$1,561 24	ILLINOIS.
	MICHIGAN.		
1836,		$1,124 00	No Report.*
	INDIANA.		
1836,		$960 69	MISSISSIPPI.
	Total,	$182,043 50	No Report.*

OUR ADVERSARIES.

A golden opportunity is not unfrequently presented to the brethren of advancing the cause of truth, and promoting the usefulness of Odd-Fellowship, by frankly discussing with our adversaries their objections to our Order.

There are many who exclude themselves from union with us, because of the singularity of the name we bear, and arrive at condemnatory conclusions in their own minds as to the institution, without giving themselves the trouble either to inquire into, or examine its pretentions. Others there be who looking to the constituents of our Order, recoil from any connexion or intercourse with the "*bone and sinew*;" and yet others, who find a justification in religion as well for absence from our Order, as for aspersing it with abuse, and in their supposed holy crusade, scruple not in their weapons of assault. Another class are averse to Odd-Fellowship because of its numerical strength and of its consequent interference in the affairs of State, according to their disordered imaginations. All these and a host of other kinds of objections, and objectors, are

*In these States Odd-Fellowship has only been introduced within the present year, and their reports will not be published till 1837.

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daily to be met with in the world to our Order. Now let every brother whose path is crossed by any one of the description we have named, take him up at the moment, require him to meet the question fairly and frankly, and rivet the conviction upon him of his error, and thus an essential benefit will be conferred not only upon the Order, but upon mankind at large.

GRAND SIRE OF THE UNITED STATES.

The importance and responsibility of this post to the Order cannot be too much pressed upon the brother who may be called by the suffrages of the States to that exalted chair. If zealous and diligent in the discharge of the duties of his office, incalculable benefit will result to the Order, and his administration will furnish a powerful incentive, to his successors to similar activity and energy. But if on the contrary by a culpable supineness or indifference, he leaves the Order to itself, and fails to exert that parental guardianship over its concerns, which in duty and by obligation he owes to the office and to those who have confided its interests to his keeping by their suffrages, he not only essentially inflicts injury upon the well being of Odd-Fellowship, retrogades its movements, creates a feeling of distrust and dissatisfaction, but worst of all, introduces a precedent into the Order which it is difficult to arrest.

We are well aware that it is an arduous situation, and requires great sacrifices at the hand of the incumbent, yet this furnishes no justification for a mal-administration of its duties, since no individual is bound to accept the honor tendered to him by his brethren—and if he does accept, he gives to the Order an assurance that he will disregard personal sacrifices and every other consideration for the good of the institution over which he presides. Regarding the office as thus important, and the faithful performance of its duties as thus obligatory, the editor of the Covenant will avail himself of the earliest moment at the next session of the Grand Lodge of the United States, to decline the acceptance of the office of Grand

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Sire, to which the kindness of the brethren elevated him at the last session—he is induced to this step from a conviction that however ready he has always been and still is to assume any arduous or responsible office for the good of the Order, he feels confident that at this juncture he could not perform the duties incident to that important office, to the interest of the Order, or to his own satisfaction.

The following were among the toasts drank at a recent celebration of the Councils of the City of Baltimore and Fredericktown, Maryland. We insert them first that they may be preserved, and secondly, as an evidence of the elevated position which the Order has attained in the good opinion of the community. Neither of these gentlemen are attached to the Order.

By Louis Wm. Jenkins of Baltimore.—The Independent Order of Odd-Fellows—Benevolence is their principal object—public spirit is manifested by them, whenever patriotism calls it forth.

By George Messenger of Frederick.—The Odd-Fellows of Baltimore—Their appearance to day should satisfy all that they are the bone and sinew of the population; and that the *secret* of their strength is reserved for the enemies of our country.

NEW YORK.

We have received a circular from the Grand Lodge of New York, which we regret to see is going the rounds of the Order throughout the Union; from this document we learn that P. G. M. Frederick Leise, the R. W. Deputy Grand Sire elect of the Grand Lodge of the United States, has been *unceremoniously* expelled the Order, and several of the most flourishing subordinate Lodges suspended in their functions. We have neither time, nor inclination to dwell upon this extraordinary procedure, further than to express our amaze-

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ment, that the brethren could have so far forgotten their relation to the Order, as to assume and entertain final jurisdiction upon a subject, which is now in the hands of a committee, expressly charged with the adjustment of the unfortunate schism out of which this hasty and inconsiderate act has originated. We commend this circular to the Representatives of Pennsylvania, District of Columbia, and P. G. Sire Wildey, to whom during the recess of the Grand Lodge of the United States, the adjudication of the difficulties in New York *alone* properly belong—and in reference to which, in our opinion, the Grand Lodge of New York had no jurisdiction during the pendency of the subject in the hands of the committee.

FIRE.

The Basement Story of Odd-Fellows Hall in North Gay-street, Baltimore, was discovered to be on fire on the evening of the 10th of January, between seven and eight o'clock. It being about Lodge hour, there were many brethren assembling who promptly aiding the active efforts of the fire department, extinguished the fire before much damage was done. We cannot too earnestly impress upon the keeper of that valuable building, the great necessity of his utmost care and vigilance during this inclement season. Had not the fire in this instance been discovered at so early an hour, it is more than probable the whole building and its invaluable contents would have been destroyed.

Literary studies cherish youth, delight ages; are an ornament in prosperity, a refuge and solace in adversity; agreeable at home, and no incumbrance abroad; they are companions in travelling, in midnight, and in rural retirement.—CICERO.

ANECDOTE—A soldier in a newly raised Irish corps observed to his comrade, that a corporal was to be dismissed the regiment.—"Faith and indeed!" replied the other: "I hope it is the corporal so troublesome in our company." "What's his name?" inquired the soldier. "Why *Corporal Punishment*, honey, to be sure!"

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CONSTITUTION

OF THE

GRAND LODGE OF MARYLAND,

Of the Order of Independent Odd-Fellows—adopted July 30, 1832.

ARTICLE I.

Of the Grand Lodge of the State of Maryland.

SECTION 1. The Right Worthy Grand Lodge shall consist of the

M. W. GRAND MASTER,
R. W. DEPUTY GRAND MASTER,
R. W. GRAND SECRETARY,
R. W. GRAND TREASURER,
R. W. GRAND WARDEN,
R. W. GRAND CHAPLAIN,
W. GRAND CONDUCTOR,
W. GRAND GUARDIAN,
M. W. PAST GRAND MASTERS,

The Past Grands of every Lodge, and the three elected Representatives from each Lodge.

SEC. 2. No Past Grand, P. M. W. G. M's, or Representative shall be entitled to his seat in the Grand Lodge, unless he be at the same time a contributing member of some subordinate Lodge, and said Lodge shall have made its quarterly report, and transmitted the ten per centum, and the rent due the Grand Lodge.

SEC. 3. Every member of the Grand Lodge shall receive the G. Lodge degree before he takes his seat: and the Grand Lodge shall always be opened in that degree for the introduction of P. Grands and Representatives, and for the transaction of business—And every Scarlet member desiring to visit the Grand Lodge shall receive the Grand Lodge degree and pay for the same one dollar.

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ARTICLE II.

Jurisdiction of the Grand Lodge.

SECTION 1. The Grand Lodge is the supreme tribunal in the State of Maryland of the Order of Independent Odd-Fellows; and no Lodge can exist without its sanction. It possesses the right of granting charters—of suspending or taking away the same upon proper cause—to receive and hear all appeals—redress grievances and complaints arising in the several Lodges—to originate and regulate means for its support—to grant dispensations to initiate individuals over the proper age—and to do all such other acts as are promotive of the interest of the Order, or that appertain thereto by ancient usage or custom.

SEC. 2. It cannot be opened unless there be a representation of Past Grands or Representatives from five Lodges.

SEC. 3. In the absence of the Grand Master, the Deputy Grand Master shall preside—and in the absence of the Deputy Grand Master, the Grand Warden—and in his absence, any Past Grand, who may be called to the chair by the voice of the Lodge.

SEC. 4. The record of the proceedings of the last meeting of the Grand Lodge, shall be read after the opening of the Grand Lodge.

SEC. 5. The Grand Lodge shall hold its communications quarterly—to wit, the 15th January, April, July and October, in every year—the 15th of January to be considered the annual meeting—at which time the subordinate Lodges are required to send in their quarterly report of the number of makings, rejections, suspensions and expulsions, together with their dues, &c. It may also meet at its own adjournment, from time to time, and shall be assembled by the Grand Master at any time upon the application of seven Past Grands or Representatives, on general business of the Order, or private business of particular Lodges.

ARTICLE III.

Powers of the M. W. Grand Master.

SECTION 1. He shall preside at the meetings of the G. Lodge—preserve order therein—decide on all questions of order, and may

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enforce it by fine or suspension—an appeal, however, may always be had to the Lodge.

Sec. 2. He may, ex-officio, grant dispensations at his discretion, to initiate persons over age.

Sec. 3. He shall be received, when visiting any subordinate Lodge, with the honors attached to his office: provided he appears in full regalia.

Sec. 4. He shall appoint any Grand Officer pro tem. in the absence of the regular elected Grand Officer.

Sec. 5. He shall appoint the Grand Conductor and Grand Guardian—and in the event of his resignation, death or removal, the Deputy Grand Master shall, ex-officio, become Grand Master until the next regular meeting of the Grand Lodge, at which time a new G. Master shall be elected.

Sec. 6. He shall appoint some qualified Past Grand who must be a resident of the district composed of the Eastern Shore of Maryland, and a regular contributing member of a Lodge working under an unreclaimed charter of this Grand Lodge, as District Deputy Grand Master, for the district composing the Lodges on the Eastern Shore of Maryland. The said District Deputy Grand Master shall be clothed with all the powers conferred by the Constitution on the Most Worthy Grand Master, during his (the Grand Master's) absence from that district. It shall also be the duty of the District Deputy Grand Master to cause as far as practicable, the quarterly reports and all communications from the Lodges under his jurisdiction, to be regularly made and transmitted to the Grand Lodge; to confer the degrees of the chairs upon all past officers of said Lodges entitled to receive them; and he shall, at the annual communication, make a report of the condition of the Order under his charge.

ARTICLE IV.

Powers of the Deputy Grand Master.

The powers of the Deputy Grand Master shall be the same as that of the Grand Master during his absence.

ARTICLE V.

Duties of the Grand Secretary.

Section 1. The Grand Secretary shall attend in person at eve-

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ry sitting of the Grand Lodge, with all the books and papers of his office, under the penalty of one dollar, at the discretion of the Lodge; and in case of his absence, he shall transmit the books and papers, under a penalty of five dollars.

Sec. 2. He shall transmit quarterly, immediately after the closing of the Grand Lodge, a true printed register of the proceedings of the Grand Lodge to each of the subordinate Lodges.

Sec. 3. He shall notify all the subordinate Lodges of all the stated meetings of the Grand Lodge, within one month previous to said meeting, if without the city or county of Baltimore; and if within the city or county of Baltimore, one week previous to the sitting.

Sec. 4. He shall prepare all charters granted by the Grand Lodge, or dispensations granted by the Grand Master, and affix the seal of the Grand Lodge thereto—he shall notify every member of the Grand Lodge of all special meetings—provide all stationery for the use of the Grand Lodge, and superintend such printing as the Grand Lodge or Board of Managers shall direct—he shall have power to appoint a deputy—and shall receive, as a compensation, such sum as the Grand Lodge may, from time to time deem necessary.

ARTICLE VI.

Of the Grand Treasurer.

Section 1. He shall keep his books in a fair and legible manner, exhibiting an account of all moneys received and paid by him away for the use and by the order of the Grand Lodge; from whom received, to whom paid, and by what authority.

Sec. 2. He shall have his accounts posted at every regular meeting of the Grand Lodge, and submit them at each communication.

Sec. 3. He shall transmit quarterly, an exhibit of his accounts to each subordinate Lodge.

Sec. 4. He shall execute to the Elective Officers, a bond or bonds, to be approved by them, for the faithful performance of his trust.

ARTICLE VII.

Of the Grand Warden.

The Grand Warden shall preside in the absence of the Grand

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Master and Deputy Grand Master—he shall assist the Grand Master in the ceremonies of the Order, and in the preservation of decorum in the Lodge—he shall, ex-officio, or by deputy, confer degrees upon all Past Officers qualified to receive the same.

ARTICLE VIII.

Of the Grand Conductor.

The Grand Conductor is an assistant of the Grand Master in the ceremonies of the Order, and preservation of decorum.

ARTICLE IX.

Of the Grand Chaplain.

It shall be the duty of the Grand Chaplain to attend at every meeting of the Grand Lodge—to open and close the same with prayer.

ARTICLE X.

Of the Grand Guardian.

It is the duty of the Grand Guardian to attend at the outward door of the Grand Lodge, and see that no one enter but well known brethren and officers thereof, until he shall be satisfied.

ARTICLE XI.

Of Fees and Dues to the Grand Lodge.

SECTION 1. For every charter for a Lodge, the sum of thirty dollars, which must be paid for on delivery.

SEC. 2. Every Lodge shall pay to the Grand Lodge, at each quarterly communication, the sum of ten per centum on the whole amount of its receipts.

ARTICLE XII.

Of Votes—Votes shall be by Lodges, or by Yeas and Nays.

SECTION 1. In all questions, whenever the vote of Lodges is called for, every Lodge shall be entitled to one vote through its Past Grands, and one through its Representatives, a majority of whom shall decide their respective votes—*Provided however*, that no Past

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Grand, elected as a Representative, shall have a voice in the vote of the Past Grands of his Lodge.

SEC. 2. The vote by Lodges on any question, may be required by any two Lodges.

SEC. 3. In all other cases, every member of the Grand Lodge shall have one vote.

SEC. 4. The Grand Master, or presiding officer, shall be entitled to a casting vote.

SEC. 5. The Past Grands and Representatives of Lodges not reporting to the Grand Lodge and paying her dues, are denied the right of voting.

SEC. 6. All questions in the Grand Lodge shall be decided by a majority of members present, unless the vote by Lodges be required.

SEC. 7. Where the Past Grands or Representatives of Lodges are equally divided, the vote shall be forfeited.

SEC. 8. The yeas and nays shall be recorded whenever required by one-fifth of the members present—however, in all cases where the vote by Lodges is taken, the yeas and nays shall always be recorded.

ARTICLE XIII.

Of Representatives.

SECTION 1. Every Lodge shall semi-annually elect three Representatives to meet in Grand Lodge at her regular, adjourned or special communications, from among their Past Grands or Scarlet members.

SEC. 2. Lodges without qualified brethren, or at too great a distance from the Grand Lodge, may appoint qualified brethren from other Lodges to represent them—in default of which the Grand Lodge shall appoint a proxy.

SEC. 3. No brother can represent as proxy, more than one Lodge at any one time.

SEC. 4. No Lodge can be represented by proxy, if in arrears of fees to the Grand Lodge.

SEC. 5. At the July Quarterly Communication, the R. W. Grand Representative in the Grand Lodge of the United States, shall be elected by ballot, to serve one year.

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ARTICLE XIV.

Elections and Qualifications for Office.

SECTION 1. The M. W. Grand Master, R. W. Deputy Grand Master, R. W. Grand Secretary, R. W. Grand Treasurer, R. W. Grand Warden, and R. W. Grand Chaplain, shall be elected in the following order, at the annual communication in January, by ballot.

1st. M. W. Grand Master.
2d. R. W. Deputy Grand Master.
3d. R. W. Grand Secretary.
4th. R. W. Grand Treasurer.
5th. R. W. Grand Warden.
6th. R. W. Grand Chaplain.

SEC. 2. No brother, unless he be a regular Past Grand, and a contributing member of his subordinate Lodge, shall be eligible for, or appointed to any Grand Office—The Grand Master and Deputy Grand Master shall serve for one year, and not be re-eligible for that office, until they have been out of office one full term.

SEC. 3. No Past Grand shall be ballotted for, unless previously nominated.

SEC. 4. In ballotting, the Grand Secretary shall call over the votes in the following manner:

1st. R. W. Deputy Grand Master.
2d. R. W. Grand Secretary.
3d. R. W. Grand Warden.
4th. R. W. Grand Treasurer.
5th. R. W. Grand Conductor.
6th. R. W. Grand Chaplain.
7th. R. W. Grand Guardian.
8th. M. W. Past Grand Masters.
9th. Past Grands, No. 1, and continue in order of Lodges according to seniority.
10th. Representatives of No. 1, and continue in the order of Lodges according to seniority.
11th. Should the Lodge be equally divided, he shall then call upon the M. W. Grand Master, or presiding officer.

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Sec. 5. Should there be no opposition for a Grand Officer, the vote shall be taken viva-voce.

Sec. 6. The Grand Conductor shall, at each election, present the ballot box to every voter, as he is called by the Grand Secretary, and having collected all the ballots, shall deliver them to the presiding officer, who shall appoint two brothers to count the same, and announce the result.

Sec. 7. If there shall be more ballots than voters, the election shall be void, and the Lodge proceed anew into the election.

Sec. 8. A majority of votes shall be necessary to constitute a choice, and if more than two brethren be ballotted for, and no one of them have a majority of all the votes given, the ballotting shall be continued until some one of them obtain a majority, but at every succeeding ballot, the brother having the smallest number of votes shall be withdrawn.

ARTICLE XV.

Appointments to Office.

Upon the election of Grand Master, he shall appoint the Grand Conductor and Grand Guardian, who shall be considered as permanent, unless objected to by any brother, in which event a majority of the Lodge shall determine the appointment.

ARTICLE XVI.

Installations.

Section 1. The Grand Officers shall be installed at the pleasure of the Lodge, during the communication at which they are elected.

Sec. 2. The Grand Master elect is to be installed by the present Grand Master, or the last Past Grand Master, or the senior Past Grand present.

Sec. 3. The Grand Master shall then instal the Deputy Grand Master, and the other newly elected officers.

ARTICLE XVII.

Of Standing Committees and Reports.

Section 1. There shall be appointed at every regular annual

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communication of the Grand Lodge, the following Standing Committees, and a Board of Managers for the Hall.

1. Committee of Conference.
2. Committee of Accounts.
3. Executive Committee.
4. Committee of Correspondence.
5. Board of Managers.

SEC. 2. The Committee of Conference shall consist of three brethren, whose duty it shall be to examine into the character and credentials of those who present themselves as Past Grands and Representatives, from subordinate Lodges, and to examine all persons who are desirous of admission to the Grand Lodge, when any doubts should be entertained.

SEC. 3. The Committee of Accounts shall consist of five members, whose duty it shall be to examine the accounts, and report thereon to the Grand Lodge.

SEC. 4. The Executive Committee shall consist of one P. Grand from each Lodge, to be nominated by the Past Grands of their respective Lodges, and elected by ballot in Grand Lodge, whose duty it shall be to examine all cases of Grievance and report the same to the Grand Lodge, and said Committee shall have power to sit and transact business during the recess of the Grand Lodge.

SEC. 5. The Committee of Correspondence shall be composed of three brethren, who shall examine all the correspondence of the Grand Lodge—the proceedings of the Grand Lodge of the United States—and report what they deem promotive of the welfare of the Order.

SEC. 6. The Board of Managers shall consist of one Past Grand from each Lodge, whose duty it shall be to take charge of the Hall —provide all things for the comfort and convenience of the Grand and Subordinate Lodges; shall keep the same in good repair, and appoint a suitable person as keeper. They shall keep a record of their proceedings, and report semi-annually to the Grand Lodge.

ARTICLE XVIII.

Of Subordinate Lodges.

SECTION 1. Every Lodge shall make a complete return at every

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communication of the Grand Lodge, of the whole number of its members, the number of initiations and rejections—of all suspensions, expulsions and reinstatements of members, together with the whole amount of its rent, per centage, light, and fuel dues—provided they be furnished with a bill of light and fuel dues—which return shall be regularly attested by the officers of the Lodge—and at the annual session shall make a return of its officers and the name of every member, with the degree which he may have taken.

Sec. 2. No Lodge shall confer any degree on a brother who is a member of another Lodge, without first obtaining the permission of the Lodge to which the brother is attached.

Sec. 3. No Lodge shall admit a proposition to initiate any individual, unless he be twenty-one years of age.

ARTICLE XIX.

Cases not provided for.

In all cases not provided for in this Constitution, the Grand Lodge shall adhere to, and be governed by the ancient customs, rules and principles of Odd-Fellowship.

ARTICLE XX.

Alterations and Amendments.

No amendment, alteration, or addition, shall be made to this Constitution, unless proposed in writing, at a regular communication, and supported by the Past Grands or Representatives of two Lodges, (and a copy thereof certified by the Grand Secretary, shall be forwarded to every subordinate Lodge for its consideration,) until the next regular communication of the Grand Lodge; and such proposed alteration, amendment or addition, shall not take place, unless there shall appear in favor of it, a majority of two-thirds of the votes then present.

ARTICLE XXI.

Repealing Clause.

All other Constitutions at variance with this Constitution, are hereby repealed.

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RULES OF ORDER,

For the government and regulation of the G. Lodge of Maryland, I. O. of O. F., at their regular and special meetings.

1. The hour of meeting, at the communications in January and October, shall be 7 o'clock, P. M.—in April and July, at 8 o'clock, P. M., unless otherwise ordered by the Grand Lodge.

2. At the hour appointed, the Grand Master shall organize the meeting, by authorising the G. Secretary to call the roll—should the constitutional number of members answer to their names, the G. Master shall request the brothers to be upstanding whilst the Grand Chaplain opens the Lodge with prayer.

3. The Committee of Conference shall report on all applications for membership—when those brothers who shall appear to be constitutionally entitled to the G. Lodge Degree, shall receive the same.

4. The G. Secretary shall read the proceedings of the last meeting—should no objection be made to the same, they shall stand approved.

5. The Reports of the several subordinate Lodges, working by charter under this G. Lodge, shall be read by the G. Secretary, in numerical order, and acted upon.

6. The Committee of Accounts shall report on all bills and expenditures of the G. Lodge.

7. The Executive Committee shall report all business transacted by them since the last meeting of the G. Lodge.

8. The Committee of Correspondence shall digest and arrange all communications intended for the G. Lodge; report the proceedings of the G. Lodge of the United States; the reports and communications of sister G. Lodges, of the several States; and whatsoever else may be deemed promotive of the welfare of the Order.

9. At the regular Communications in January and July, the Board of Managers shall make report of their proceedings—with an exhibit of the amount expended by them, under the 6th section, article 17, of the Constitution—which exhibit shall be referred to the Committee of Accounts.

10. Any member who shall deliver his opinion, or speak in any debate, shall rise in his place, and respectfully address the upper

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chair; he shall confine himself to the question under discussion, and avoid personality. If two or more members rise to speak at the same time, the G. Master shall decide who shall speak first.

11. No member shall speak more than twice on the same question without leave; nor shall any member, while speaking, name another by his proper name, but shall use some other designation.

12. If any member, while speaking, be called to order by the G. Master, or any other member, he shall cease speaking and take his seat, until it is determined whether he is in order or not.

13. No motion shall be debated on, or be opened for discussion or decision, until the same has been seconded, and put to the Lodge by the G. Master; and it shall be reduced to writing, if desired by the G. Master, or any two members of the G. Lodge.

14. When a question is before the Lodge, no motion shall be received, but to adjourn, to lie on the table, for the previous question, to postpone indefinitely, to postpone to a certain day, to commit, or to amend; which several motions shall have precedence in the order they here stand arranged.

15. A motion to adjourn shall be always in order; and shall be decided without debate.

16. When a motion has been made and decided upon, it shall be in order for any member, voting in the majority, at the same or the next meeting, to move for a reconsideration thereof; but no discussion of the main question shall be allowed: and in no event shall any question, or subject, which has been indefinitely postponed, be reconsidered.

17. The previous question shall be in this form: "Shall the main question be now put?"—and until it is decided, shall preclude all amendments, and all further debate; it shall only be admitted when demanded by a majority of the members present.

18. Any member may call for the division of a question, when the sense will admit of it.

19. When a blank is to be filled, and different sums, numbers, or times, shall be proposed, the question shall be first taken on the highest sum or number, and on the longest or latest time.

20. When the reading of any paper or other matter is called for,

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and the same is objected to by any member, it shall be determined by a vote of the Lodge.

21. Every member present shall vote on all questions, unless excused by the Lodge; and all questions shall be decided by the majority of votes present, except in cases otherwise provided for by the Constitution.

22. No report shall be amended, unless with the consent of the Committee who made it.

23. No member shall vote on any question, in the event of which he is immediately and personally interested.

24. Any question or motion, regularly made and seconded, may be discussed in Committee of the Whole; the G. Master appointing a qualified member to fill the Chair—who shall report to him, on the rise of the Committee, its decision; which shall be entered on the minutes.

25. The Chairman of the Committee of the Whole shall, for the time being, be invested with all the powers of the G. Master.

26. No member, or brother, shall leave the room while the G. Lodge is in session, unless excused by the G. Master.

27. The G. Lodge shall be closed with prayer.

28. No Standing Rule or Order of the G. Lodge shall be *rescinded* or *changed*, without the assent of three-fourths of the members present; but a Standing Rule or Order may be *suspended*, for any particular occasion, upon the assent of a majority of the members present.

29. All cases of Order not herein provided for, shall be governed, in the discretion of the G. Lodge, by the ancient usages and customs of Odd-Fellowship.

GENERAL LAWS,

For the government of Subordinate Lodges, working under Charter from the Grand Lodge of Maryland.

Article 1. Lodges shall assemble on their appointed evenings of meeting, during the two winter quarters at 7 o'clock, and during the two summer quarters at 8 o'clock.

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Art. 2. No Lodge shall be opened, unless five brethren be present; one of the number being qualified to fill the chair.

Art. 3. The Warden shall examine every person in the room prior to the opening of the Lodge; and, when opened, the Guardian shall not allow egress or ingress, without the usual formality.

Art. 4. The Members composing a Lodge, shall each pay into the funds of such Lodge, a sum not less than six and one quarter cents per week.

Art. 5. There thall be three elective officers, viz: "The Noble Grand," "The Vice Grand," and "Secretary."

The right and left Supporters to the N. G., the Guardian, Conductors, and Scene Supporters, shall be appointed by the N. G.; and the right and left Supporters to the V. G. shall be appointed by the V. G.

Art. 6. Every officer shall fill his station during the space of thirteen Lodge nights.

Art. 7. No Brother shall be held eligible for the N. G.'s chair, unless he shall have filled the chair of the V. G.—nor for the V. G.'s chair, unless he shall have served twenty-six nights in some inferior stations.

Art. 8. No propositions for candidates to fill any of the chairs, shall be received on any nights other than the two immediately preceding the nights of election.

Art. 9. No Past Officer shall oppose any qualified Brother for such offices as he may have filled, except the Past Officer shall have been four quarters out of such office, except the Secretary.

Art. 10. Every elected or appointed officer shall attend the Lodge at the time of opening, or send a written apology, or shall be fined such sum as the Lodge shall determine.

Art. 11. Any candidate who shall, on the night of election, attempt to canvass the election, shall be fined such sum as the Lodge shall determine.

Art. 12. Any elected or appointed officer who shall absent himself from his Lodge for more than three successive Lodge nights, shall thereby vacate his seat, unless excused by the Lodge, and another officer shall be elected or appointed, as the case may require, who shall fill the situation for the remainder of the quarter,

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and who shall receive all the honors of the station as though he had served the full term.

Art. 13. The new elected officers, after having taken their chairs, shall repeat after some P. G. the following obligation:

"I do promise to obey the By-Laws of this Lodge, as also the Constitution and By-Laws of the Grand Lodge to which this Lodge is attached, and General Laws of the Order—and that I will enjoin the brethren to do the same."

Art. 14. Any Brother who shall make use of profane, vulgar, or indecent language, shall be fined in such sum as the Lodge shall determine.

Art. 15. The N. G. shall have full power to preserve order in the Lodge; and any Brother refusing to obey his commands, shall for the first offence be fined, and for a second offence may be ordered to leave the room for the night.

Art. 16. Any Brother revealing any of the secrets of the Order, shall be expelled.

Art. 17. Any Brother who shall purloin, destroy, or damage any of the property of the Lodge, shall remunerate the Lodge for the same; or in case of non-compliance in three Lodge nights, shall be expelled.

Art. 18. Any disputes, aggrievances, or differences existing between brethren, shall be laid before the Lodge whereof the offending party is a member; the N. G. of the Lodge shall thereupon appoint a committee of five, who shall have power to summons the contending parties and determine the matter in question; nevertheless, an appeal may be made at all times to the Lodge, and from their decision to the Grand Lodge.

Art. 19. Any motion for an expulsion, shall be announced in open Lodge on the two Lodge nights previous to its being acted upon; if then carried, the person expelled shall not again be admitted into the Lodge, (unless the decision be reversed by the G. Lodge,) and notice thereof shall be sent to all the subordinate Lodges under her jurisdiction.

Art. 20. No Brother shall be allowed the privilege of voting on the same night whereon he is initiated.

Art. 21. Any out or inside Guardian who shall admit a Brother

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without the necessary formality, shall be fined or suspended at the discretion of the Lodge—and should they conjointly suffer a stranger to enter the Lodge, they shall be expelled.

Art. 22. Any Member or visiting Brother of a Lodge who shall divulge any of the proceedings required by them to be kept secret, or the name of a Brother who may have opposed a person coming into the Order, or who may have reported unfavorably of him, to such applicant, shall be suspended or expelled at the discretion of the Lodge.

Art. 23. In the case of application from a sick Brother for assistance, the N. G. of the Lodge to which he is attached, shall visit him, or cause him to be visited by the V. G. or some other Brother; and if the Brother so applying be a *bona fide* member, he shall pay him weekly from the funds of the Lodge, the amount appropriated by such Lodge, and also provide persons to set up with such Brother, if found necessary.

Art. 24. In case of the death of a Brother, the N. G. of the Lodge whereof he is a member, shall cause the funeral benefit granted by such Lodge, to be immediately paid to the deceased Brother's nearest kin, which sum shall not be less than thirty dollars; and in case of his having no relations, it shall become the duty of the N. G. to have him decently interred at the expense of the Lodge; and should a Brother unfortunately lose his wife, a sum not less than twenty dollars shall be granted to him, on application for the same.

Art. 25. Absenting himself from the Lodge, shall not deprive a Brother from receiving the benefit granted by the Lodge in case of sickness; provided such Brother's weekly contributions shall have been regularly paid, and his application be signed by a physician.

Art. 26. Any Brother found in a state of intoxication while receiving the benefit of a Lodge, shall forfeit the same, at the discretion of the Lodge.

Art. 27. Any member of the Order who shall follow any illegal practice, shall be suspended or expelled, as the Lodge shall determine.

Art. 28. In all decisions by the N. G. the right of appeal to the Lodge shall be allowed to all brethren affected by his decisions, and from that decision to the Grand Lodge.

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Art. 29. Any Brother who shall use persuasive means to induce a member of one Lodge to leave such Lodge to join another, shall be fined at the discretion of the Lodge.

Art. 30. No person shall be received into this Order for a less sum than five dollars. Nor shall the five degrees be conferred on a member, for a less sum than fifteen dollars; that is, for the first degree one dollar; for the second, two dollars; for the third, three dollars; for the fourth, four dollars; and for the fifth, five dollars.

Art. 31. The name, place of abode, and occupation of a person proposed for membership, shall be recorded by the Secretary of the Lodge, and the N. G. and V. G. shall appoint a committee of three brethren to examine into the character of such person—and the committee shall, on the ensuing Lodge night, give in their report; and if after ballotting, three or more black balls are found in the ballot-box, the person so opposed shall not be received into the Order; and notices thereof shall be sent to the Grand Lodge, and all other Lodges under her jurisdiction: nevertheless, such person may again be proposed at the expiration of six months from such application, and if elected, shall be received into the Order.

Art. 32. Any Brother proposing an unworthy person or minor, knowingly, shall be fined at the discretion of the Lodge.

Art. 33. Any Brother who shall have drawn his Certificate of Membership from the Lodge whereunto he was connected, shall not be allowed to visit any one Lodge more than three times without depositing his Certificate in such Lodge.

Art. 34. Any Brother who may wish to leave his Lodge to join any other, shall receive his Certificate of Membership;—provided, no accounts stand against him on the Secretary's book:—and any Brother wishing to deposit his Certificate in any Lodge, shall make application to such Lodge for the same, through a member thereof; and if a majority do not oppose him, he shall be admitted in such Lodge.

Art. 35. Should any doubts arise respecting these laws, they shall be determined by the Grand Lodge—and no one of them shall be altered, or amended, or annulled, except through motion made in the Grand Lodge.

Art. 36. Any Brother who shall be concerned in organizing, or

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who shall give countenance and support, or who shall visit any Lodge, or Lodges in the State of Maryland, purporting to be Odd-Fellows, and not possessing a legal and valid charter, duly granted and presented by the Grand Lodge of Maryland, shall be deemed unworthy of fellowship; and may upon satisfactory proof, be suspended or expelled, at the option of the Lodge. And any Brother so suspended or expelled, shall not be reinstated unless he makes suitable submission, and the Grand Lodge assents thereto. Nor shall any person who has been admitted to membership, in such spurious Lodge, be received into any regular Lodge, without the consent of the Grand Lodge.

Art. 37. Any subordinate Lodge failing to make its return, and pay its dues to the Grand Lodge, as required by the 1st section of Art. 18, of the constitution of the Grand Lodge, for four stated communications in succession, shall thereby be deemed extinct, and its charter forfeited. Upon the demise of a Lodge, the last installed officers, shall within three months transmit, or surrender to the Grand Secretary, (or such other brother as may be appointed by the Grand Lodge to receive them,) the charter, books, papers, furniture and funds of said Lodge. Members of extinct Lodges, who were clear of the books of such Lodge at the time of the dissolution, or who have paid all arrearages then due to the Grand Lodge, shall upon application to the Grand Secretary, receive a certificate, under the seal of the Grand Lodge, to enable him to make application for admission to membership in another Lodge. And no member from a defunct Lodge shall be admitted, either as visiter, or member, into any regular Lodge without such certificate.

Art. 38. Any subordinate Lodge may grant a certificate of Honorary Membership to any Brother who has taken the Scarlet Degree, which shall entitle him to all the privileges of Odd-Fellowship in the State of Maryland, upon the Brother's paying the sum of ten dollars—which certificate shall exonerate him from all weekly and other contributions: *provided*, the benefits of the Lodge be relinquished.

Art. 39. No Lodge shall have power to expel a Brother from his Lodge for any other cause than that of a violation of the Constitution of the G. Lodge of the United States, the Constitution and General Laws of this G. Lodge, or a violation of the laws of the land.

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ADDRESS

Delivered at the dedication of Odd-Fellows' Hall, in the City of Baltimore, on the 26th of April, 1831.

BY BROTHER JAMES L. RIDGELY.

Most Worthy Grand Master,

Friends and Brethren:

When I reflect upon the important objects which have congregated this vast assembly: when I look around upon this assembly itself, and behold the materials of which it is composed,—the intelligent—the good—the beautiful of our fair city and its neighbourhood, mingled too with not a few, distinguished as strangers here, but as citizens elsewhere: and then cast my eyes upon the humble individual whom the too flattering kindness of his brethren has made the organ of their wishes, and the interpreter of their feelings this day, the contrast overwhelms me, and I am ready to sink under the unavailing effort to rise with the level of the great occasion. But I am consoled by the reflection, that such an effort is beyond the capacity of the *highest* genius, and that as it could not be expected even of him, that he should do justice to the occasion, far less can it be hoped of me, a mere pupil in the school of Eloquence, a servant only in the mysterious temple; and that a kind and well-judging audience will not form their anticipations according to the occasion, but according to what might be reasonably expected of one, whose claims upon their good opinion are not extraordinary. Surely this is a proud occasion for the Odd-Fellows of Maryland—a Jubilee, ever to be remembered with delight and triumph—for on this day we dedicate our first Temple—on this day we offer on the altar of Charity, and all the virtues, public sacrifice to the great source of *every* virtue—on this day we gather together the scattered of our brethren, we number the tribes, and exhibit our prosperity to the world—We shew them that those whom many have regarded as a mere petty association, have already reached their thousands; that

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they whom the tongue of prejudice has too often slandered as a loose and disorderly fraternity, have among them those who rank in the community with the good, the wise, the respectable, the industrious of every calling and profession, whom the best among us need not be ashamed to take by the hand and acknowledge as fellow-citizens. In considering the present state of our Fraternity, it is natural to turn our eyes to the past and to the future, and behold Odd-Fellowship as it was, compared with what it is,—and what it is, compared with what it will be.

In the retrospective part of this enquiry, I do not mean to begin at the beginning, to speculate about the antiquity of our origin, or the origin of the name we bear; although on these subjects much might be offered.—We too have antiquity to boast of, if in these enlightened days, and this republican land, antiquity be a subject fit for boasting. I might go back to the days, not of Gothic ignorance, and Gothic barbarism, as it is miscalled, but of Gothic light and knowledge, when flourished those heroes, who trampled upon the necks of the prostrate conquerors of the ancient world—when rose those stupendous edifices of Eternal granite, which still stand in all the splendour of their primitive originality; as they rose without imitation, and have stood for ages unimitated, because inimitable; and as they will continue to stand, until the earth itself, of which they have, as it were, grown to be a part, shall have fulfilled its appointed time —I might shew how the discordant tribes of people, whom *Heathen* history calls savage, the Visegoths, the Ostrogoths, the Vandals and Suevi, were softened into brotherhood, and bound together in the bonds of Odd-Fellowship.—I might trace the progress of the mysterious Order through the labyrinth of succeeding ages, in its spread through Europe, Asia and Africa, until we see it peering above the horizon which separates the dark ages of the past from the brighter of modern times—But all this, while it would only serve to gratify an antiquarian curiosity, would by its necessary prolixity impair, if not defeat the main purpose of this address, which proposes only to trace the origin of Odd-Fellowship in *this* country; to investigate and explain its principles, and to paint something like a reasonable picture of its prospects.—

In the days of the Prophet Elijah—a mighty dearth reigned

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throughout Palestine—gaunt Famine stalked abroad, leading Pestilence in her train;—the fountains were dried up; the fish had no element in which to move and died—the beasts of the desert howled in vain for their accustomed prey—the birds of the air flew with tired wing in the pursuit of sustenance, until they could fly no longer;—Man sickened in the universal calamity—the tender infant withered upon the breast of its famished mother, and like it, the fruit tree, the nourishing herb, and the green grass withered upon the breast of *their* mother Earth—And the people prayed for rain, and the priests prayed for rain; and the priests and the people besought the prophet Elijah, and he prayed for rain, but no cloud appeared. At length after a solemn sacrifice, during which the fire of God descended upon the altar and consumed the burnt offering, the prophet ascended to the top of Mount Carmel; he cast his eyes around: no cloud appeared—he veiled his face, and bid his servant Elisha go look towards the sea, but no cloud appeared—six times at the command of his Master, the servant looked, but still no cloud appeared—he looked the seventh, and despair sat upon his countenance, as he beheld the concave of Heaven still blazing with rays of a torrid sun, when suddenly he saw just peeping above the horizon that circled the distant sea, a small spot—a speck—a little cloud no bigger than a man's hand, and like a hand—and he told the Prophet, and the Prophet said to the King of Israel, let us hasten down for I hear the sound of a great rain—and ere he had spoken the cloud grew higher and higher, and spread broader and broader, and blackened over the heavens, pealing its thunders and flashing forth its lightning—and while yet the chariots of Ahab rolled down the mountain, the rain descended like a mighty flood, and famine was choaked and pestilence was drowned and the face of Nature was gladdened, and the poor were rejoiced, and the heart of the widow and the orphan leaped for joy.

Ten years ago a few wandering Pilgrims, the fathers of Odd-Fellowship in this country, whither the pointings of Philanthropy had led them, first reached our shores;—they looked for that Odd-Fellowship which had bound them together as brethren in their native clime. There was nought to be seen—to their eyes it appeared like the silence of desolation—There was dearth in the land—the poor

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man's widow mourned—her orphan languished; the barrel of meal was wasted, the cruse of oil had failed, and there was none to replenish. Like the prophet they offered up *their* sacrifice, and prayed to the great Protector—Their prayer was heard—they looked towards the ocean—they saw the little hand rise as it were from the waves, expanded and expanding, the emblem of Charity, of Succour and Protection—and it grew with a great and sudden growth—broader and broader, and broader, until it darkened all the land, and showered down blessings as it advanced, and blessings multiplied as it grew—and the widow's heart leaped for joy—the orphan's tears were dried.—It was this hand which Elijah saw from the top of Mount Carmel—it was this hand which wrote the words of terror upon Belshazzar's wall—the hand that gulfs the mighty waters in its hollow—that holds the balance of the universe, and points the course of Fate. Truly the interposition of Divine power may be seen by every eye in the origin and growth of Odd-Fellowship in America—The objects and purposes of the fraternity being such as Heaven approves, are good—and whence does every thing good proceed, but from the great fountain of all goodness? These pilgrims were instruments in *his* hand: humble, yet powerful, because they were *his* instruments. The Odd-Fellows of Baltimore cannot but be proud, that these agents of Providence made our beloved city the scene of their first operations. That no Lodge of Odd-Fellows existed in this country was a matter soon ascertained—but still Odd-Fellows might be here—and the probability was, that in a city so large, and having such extensive foreign intercourse, there were many of the Order. The matter was soon tested by a public advertisement—In a population of near 80,000 souls, five Odd-Fellows only could be found! The little band of brothers met at the appointed time, strangers to each other in name, but bound together by ever-enduring ties of the holiest fellowship;—they met like brothers long parted, long seeking each other in a foreign land, and the period of whose despair had become the moment of mutual embrace! Of this little band some have departed to the land of spirits, but he who infused spirit, and gave life and energy to their subsequent efforts, survives to reap the harvest of his toils and labours, in the scenes of this day. They resolved to establish the Order in

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this city, and it became at once the centre of Odd-Fellowship in America—the *nucleus* of a mighty *lamina*. Sudden and almost miraculous was the growth of the Order. The first Lodge formed was honoured with the name of the great Father of his country—other Lodges arose as by enchantment, and soon the Independent Order of Odd-Fellows were enabled to announce to the world the establishment of the Grand Lodge of Maryland. The borders of Maryland circumscribed not the growth of Odd-Fellowship—it spread into the neigbouring States—in Pennsylvania, Massachusetts, and New York, more especially it seemed to start up, and to expand as by enchantment—it pursued its march into other States, and has continued to progress until the eye has become satiated in tracing its vast course, until it has become more difficult to find where it is not, than to discern where it is. Every where the temples of Odd-Fellowship are rising—every where her thousands are doing the deeds, and singing the songs of Charity. It promises to become almost a univeral bond of fellowship among men, and like the little stone, which Daniel saw in a vision cut out of Zion, soon to fill the earth.

The mighty growth of Odd-Fellowship in America has been the work of a few short years—the Patriarchs of the Order now stand amongst their children—their children throng around them—Could all their American offspring be permitted to join in the concourse, how would the glorious prospect cheer their hearts, and fill their souls with enthusiasm! When this expanding nation shall shew forth its millions of Odd-Fellows and its thousands of Temples—when we shall stand as it were in the midst of posterity,—how will *our* bosoms swell, not with vain exultation, but with generous pride, at the splendid consummation of our hopes.

Such has been the origin, such the growth, and such are the future prospects of Odd-Fellowship in America; and while the exposition raises the curiosity to know the principles of the Order, it powerfully excites the belief in the minds of the uninitiated, that an institution which could in a free and virtuous land, in the short space of twelve years, from the smallest beginning, plant its base so deep and broad in the nation, and tower so loftily as this, must have salutary principles for its government, the public weal for its object,

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and the great patron of all that is excellent on earth for its protector and reward.

The best test of the principles, good or bad, of any public institution, are the objects which it has in view—the means resorted to, in the attainment of these objects, and the characters of those who constitute its members. If these be good, then are the entire principles and character of the institution to be pronounced good also; for with such objects, means and agents, it is utterly impossible that the principles of a public institution can be otherwise than good.

Like Freemasonry the great object which Odd-Fellowship has in view, is the practice and the promotion of the practice of charity—Not that Charity that begins at home, and stops there; but that Charity, which first circumscribing home, expands itself abroad, spreading and spreading, until it encompasses the vast family of mankind. The preservation of individual wealth, and the promotion of individual credit, are not more the essential objects of a banking institution,—the exercise of benevolence is not more the object of a humane society,—the advancement of religion is not more the object of a church corporation, than is Charity the all-absorbing object of Odd-Fellowship;—and if Charity, then all the Virtues: for Charity is the crowning virtue—the diadem—it is the apex of the pyramid, the key-stone of the arch of virtue—Without it, vain are all the speculations of the moralist—without it, vain are all the professions of the religionist—vain the honied phrases of the patriot—aye the *Patriot*, the great champion of the cause of freedom, and avenger of the people's wrongs—I pronounce his bosom narrow, if Charity be not there—he loves *only* his country; he loves but a *part* of mankind; he loves not *man*—for Patriotism is but one of the virtues, and Charity is the highest virtue: it is the great affiliation bond of universal man, confined in its embracings to no country, to no quarter of the earth, to no hemisphere—to nothing short of the whole round of human existence, wherever there is human suffering to alleviate, or human wrongs to avenge. The advancement of the empire of this *universal* Charity is the great object of Odd-Fellowship throughout the Globe. I say universal Charity, and I say it in the teeth of those who, admitting that Charity is the great object of our institution, and that it is not confined to any quarter

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of the globe, yet slander us by saying that we confine its promotion within the pale of our own Order. We are bound, say they, to be charitable to one another, at the expense of charity to others—True it is, that Odd-Fellows are bound to each other by a fraternal bond, but it is the same fraternal bond by which they are bound to all mankind, and the great glory of the former is, that it keeps alive and nourishes the latter.

Vast has been the influence of this institution in the promotion of this its favourite object—multitudinous the blessings which it has scattered over the world. Could all the participants in its charities be brought to lay their testimonials at the foot of this altar, the last document would crown a high pyramid of glory in honor of Odd-Fellowship. Faint would be the evidence which these would furnish of the reality—they might point out the numbers who had been relieved, but they could not depict the distress which had been prevented, or the mental agonies which had been alleviated. They could give no idea of the tears of sorrow which attracted the eye of pity, much less could they estimate the tears of joy which followed in the channels, which grief had fretted, or paint the extatic emotions of gratitude in the instant of deliverance—

> "Not all the sweets Arabia's gales convey
> From flowery meads, can with that sight compare;
> Not dew drops glittering in the morning ray,
> Seem half so beauteous as that falling tear."

Merciful Heaven! when we consider the misery and wretchedness which has reigned even throughout this happy land—the numerous objects of pity yet to be found without seeking, where is the human heart which does not rejoice that an institution whose soul is charity, whose great end, whose Alpha and Omega is charity, has started up among us with the suddenness and energy of magic, and continues to grow even faster than the growth, and to strengthen even greater than the strength of this vigorous republic, in its gigantic strides to grandeur.—If the practice, and the promotion of the practice of Charity and all the virtues of the heart, be admitted to be the great object of Odd-Fellowship, it will hardly be necessary to enter upon the enquiry whether the means resorted to by us in the prosecution of this object, are right and proper: for it would seem to be

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impossible that they who have such objects in view, could pursue them by unworthy means, or indeed that such objects could be promoted by means inconsistent with their nature. Were selfishness—a desire to promote our individual interest or our pecuniary advantage as a body, mingled with the motives which constitute us a body, then might the means resorted to by us, in the prosecution of our ends be fairly called in question—But where there can be no such motives—where earthly gain is impossible, and earthly loss certain—where the wealth amassed is that only which is treasured in Heaven, the means will be allowed to partake of the character of the end, and like it be pronounced good. I might stop here and content myself with a bare exposition of our objects; but there are some persons in the world whose general mode of judging all institutions is by enquiring into the character and conduct of the individuals who compose it, and who, instead of inferring character and conduct from the objects which the institution may have in view, choose to infer the objects from the character and conduct. We do not claim an exemption from the common errors of humanity—we ask not the meed of perfection, and in this scrutiny into the character and conduct of Odd-Fellows, we stipulate for the common allowances of human nature. Should it therefore be discovered that there have been Odd-Fellows whose deeds will not bear the closest scrutiny, and whose characters are not unexceptionable in society, you will be generous enough not to visit their misdeeds upon the whole fraternity; in doing so you will act towards Odd-Fellowship no otherwise than you do towards every moral association, or even an association of Christians. Will you condemn Christianity because there are Pharisees in the church? Oh! no, you could not. Then judge us with the same judgment; if there have been or are unworthy Odd-Fellows amongst us, you will not charge their sins upon the entire body, or form your estimate of the many, by the characters of a few; and you will attribute their retention among us to that Charity, which suffering long, will not let go a brother while hope whispers the possibility of reclamation. Five righteous men would have saved Sodom from punishment:—A few good should be allowed to save our Order from reprobation. Five righteous men might not have been able to separate themselves from a rebellious city, but

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the righteous amongst us may leave when they choose, and forever, the society of their brethren; if it were disgraceful or improper to remain, they would separate themselves: by remaining therefore, they bear their testimony to the purity of our mysteries, and the integrity of our institutions. But the reputation of the Order does not rest upon the testimony of so small a number of witnesses, for without vain-boasting I can say, that a vast majority of those who fill our ranks stand before the world unshaken in their integrity. This unblemished character they must sustain when they become candidates for Odd-Fellowship—It is seldom forfeited; but if *irredeemably* forfeited by any individual, his membership is forfeited also. On the point of personal character, the members of this institution may challenge a comparison with any moral institution in the world. They can enumerate in their ranks, worthy and enlightened individuals of every sect, of every calling, and every rank in the community. If then the paramount object of Odd-Fellowship be the promotion of charity, and all the virtues of the heart—if in effecting this object, the means resorted to be right and proper—if we can point to a long roll of worthies who have worn the badges of the Order—where is the voice which will condemn the principles, or through them the character of the institution? They stand panoplied in innocence, assailed it is true, but yet invincible.

There are those however, who finding us invulnerable upon all these points, have tried another:—appealing to the prejudices of mankind, against secret convocations, and assuming the position that nothing good should be concealed, they have drawn the natural conclusion, that what we conceal is something unworthy of the light—In the first place are we I ask, a secret association in the true sense of the term? What is a secret? That which is confined to the bosoms of a few, and cannot with propriety be divulged to others. Is this a true definition of a secret? Then there is no secret in Odd-Fellowship—there is in it nothing covered, which may not be revealed—nothing hid which may not be known. Any man who will come to us with a proper character may, if he desires it, be admitted behind the veil which shrouds the imagined secret. Hundreds of thousands have known it, and I trust that millions may yet come to know it—But let us be called a secret society: then I say

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the position assumed is untenable—there is nothing reproachful in mere secrecy—In what consists the reproach? I put the question to all, and I desire each one to answer it in his own mind. It consists in nothing—there is no reproach. Who is he that has not a secret of his own? Where is the bosom that is not the repository of the secrets of others? There is not a single individual in this wide temple—there is not a bosom among the thousands which now beat around me untenanted by these invisible inhabitants. Does that bosom reproach you for its tenantry? Oh! no, you are entitled to your secrets—they are your property—it would be a matter of reproach if you revealed them. If then this be so in reference to you as individuals, why not in reference to a society? Are they not entitled to their secrets, and are they not equally culpable if they improperly reveal them? Where is the body of men—where is the public institution, whether it be a fraternity, a church, or a monied corporation, which has not its secrets. No one ever thinks of reproaching them for having and keeping their mysteries—why then should we be reproached? Draw the line of justice with an unprejudiced hand, and it will enclose us all—The art of keeping a secret is in fact a virtue, and has been so considered by the wise and good in all ages. The man who would divulge the secrets, whether of his friend, his fraternity or his country, placed in his keeping under the pledge of confidence expressed or implied, is a traitor in heart, whatever he passes for among mankind; and an institution which like ours, or the Masonic, inculcates this lesson upon mankind, and by enforcing the obligations, promotes the indulgence of mutual confidence, enlarges the bounds of virtue, and adds another tie to the great bond of human nature. This horror of secrecy is a child of the imagination, born in ignorance and nourished by bigotry. It associates secrecy with darkness, and darkness with demons. Not children only, but grown men and women may be found, who verily believe that the Odd-Fellows and Free-Masons have dealings with the Fiend of Darkness, and that his Satanic Majesty has been so often raised among them, that he has condescended to regard them as his familiars. So far from raising the Spirit of Evil, these institutions are calculated to lay him; and if the principles of Odd-Fellowship and Free-Masonry were adopted by all mankind, this spirit

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would renounce his empire upon earth. If I may be permitted, I would say, that the Spirit of Evil has been conjured up by the enemies of Odd-Fellowship, and that his machinations are pointed towards our destruction—he has sent forth the spirit of Discord to blow his trumpet through the land—and now you may see the timid, the bigotted, the thoughtless and the ignorant arrayed in an unholy crusade against the temples and votaries of Charity—They have dared to inscribe upon their banners the image of the Cross, to call their cause the cause of Christ, and to anathematize all who will not join in the hue and cry against us. Wherefore is all this? Is it for the sake for Religion? Is it for the benefit of mankind? Far from it; the whole of this hostility has been conjured up for the benefit of a few. It is a hobby, upon which demagogues have mounted, and with which they have presumed to gull and cheat the simple and the credulous. Even the softer sex—the fairest portion of creation, whose duty and pleasuse it is to form the youthful soul to virtue; "to mould our manners and to mend our hearts," have been appealed to by these ruthless invaders of the harmony of society. Surely the spirit of discord can find no place in the bosoms of the gentlest and the best—They will discountenance the appeal; they will try us by our fruits, and if our object be charity, they will even cheer us in its pursuit.

Brethren, members of the Independent Order of Odd-Fellows—let not the timid mind come among you; on the one hand, despair not at the number and violence of our enemies, nor on the other, be too sanguine of victory. Let us not exclaim, our mountain stands strong, it shall never be moved; remember that we have an insidious foe, and that with such a foe, venom supplies the want of strength—"The lion may perish by the puncture of an asp." Let us profit by the lessons which as Odd-Fellows, we have been taught; let us keep ever in view the simple yet instructive emblems which belong to our Order, and with which you are this day decorated. When we look upon the Eye, let it admonish us to keep our eye single to the light—to ponder the paths of our feet, and call to mind the Omniscient Eye of Heaven, that sees all things at one view, past, present, and to come, secret or revealed. When we look upon the spheres, the types of the terrestial and celestial worlds, let

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us remember that man is destined for both; and while we look upon this as the world of probation, let us so approve ourselves in it as to become worthy of the other—and as we behold the hour glass, the measurer of time, let us remember that as its sands are numbered, so are our moments—like it are we destined to run *our* course, and then to run no longer. Thus will we be brought to imitate the industrious tenants of the hive, the emblems at once of sweetness and utility combined. We will learn a lesson of meekness and humility from the lamb, and while we gaze upon the carved resemblance, the glorious anti-type of that, which once stood on Calvary, let us be reminded to bear well all the crosses and vexations, which belong to this earthly pilgrimage—Thus shall we become fitted, and prepared for that eternal mansion, the Grand Lodge above, whose Master is the great Jehovah, where the orphan, and the Orphan's Friend shall mingle together in heavenly intercourse—when all tears shall be forgotten, save those which on earth were shed by the eye of pity over suffering humanity. These shall shine like brilliants through Eternity, and be called gems of Heaven.

ADDRESS

To the Association of the Independent Order of Odd-Fellows, delivered by Joseph Borrows, M. D. in the city of Washington, May 6, 1834, at the 4th Presbyterian Church.

My Friends:

Called unexpectedly to make some development of the principles of the Independent Order of Odd-Fellows, I undertake that task from no confidence in my own ability, but from a willingness to give my testimony to the propriety and usefulness of the Order. In our age, and in our country, where free inquiry and investigation test the value of all associations for the benefit of mankind, our claims must be presented to the tribunal of public opinion, and receive the sanction of public countenance.

It would be interesting to many to be informed of the origin of our Order; but relying, myself, for its ultimate successful extension,

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on the character of the principles it inculcates, and not on its antiquity, I shall leave that subject to others more intimate with its history. I shall confine myself within the narrow limits of tracing the progress of our Order in this country, and exhibit, as far as I am competent, the *practical proofs* of the operation of those precepts, by which, as Odd-Fellows, we profess to be governed.

To the ordeal of that critical investigation which an intelligent community always institute on the establishment of any new order among them, we are willing to submit. We do not pride ourselves on the faithful discharge of the new duties we have assumed, but we call upon every intelligent, candid, and honest inquirer after truth, to suspend his decision on the character of our Order, until he is made acquainted with the creed which we advocate, and he will be sensible of "its conformity with every moral and social tie," and its congeniality with the institutions of our country. We crave no *special* indulgence; we ask only for a fair, candid, and *liberal* hearing.

Twenty years have not elapsed since Odd-Fellowship was first introduced into America. A few individuals, bound together by no other tie than that of our Order, recognized each other by the fraternal grasp of Odd-Fellowship. They were not the wealthy or the influential; they possessed no political power; they filled no elevated stations among us; they were the humble disciples of benevolence, who had sought a refuge in this land—the haven of promise to the way-worn traveller. They met each other in Baltimore, and established in that monumental city, a Lodge of the Independent Order of Odd-Fellows, the first of the Order founded in America. They assumed as the title of their Lodge, the name of Washington; a name which, while it was to them a stimulus to exertion, and a barrier to despair and defeat, was also an earnest and a surety of success.

Some of this little band still remain among us, and they have the pleasing consolation of witnessing the result of their labors in the extended diffusion of their principles, and the rapid increase of their followers. Since that period, the Order has spread rapidly throughout the State of Maryland, and Lodges have been formed in almost every village within the limits of her jurisdiction. In Penn-

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sylvania, the key-stone State of our political Union, where our Order has also been established, fifty-two Lodges, comprising upwards of five thousand members, are in the active prosecution of the laudable objects for which they were created. In the States of New York, New Jersey, and Delaware, if our Order has not met with equal success, recent indications of popular favor demonstrate that ere long their Lodges will vie, in numbers and respectability, with the Lodges of Maryland and Pennsylvania.

But our Order has not been restricted to the States located north of the Potomac and east of the Alleghany. In Virginia, a State whose sons have justly earned for her the proud and aristocratic distinction of the Old Dominion, Odd-Fellowship has recently erected her banner, and two Lodges, planted on the border of her territory, are active in the diffusion of the principles of benevolence and charity. With the tide of emigration, Odd-Fellowship has also been carried into the great valley of the Mississippi; and in Ohio, Kentucky, and Louisiana, is increasing with a rapidity unequalled even by the almost unparalleled growth of the Order in other sections of our country.

I have thus briefly traced the progress of our Order since its first introduction into this country. You see that its course has been onward; that its influence has extended to the most remote section of our Union. The little band which assembled in Baltimore, under the name of Washington Lodge, has become a numerous host. They have increased more than an hundred fold. More than ten thousand members of our Order are now scattered over the different States of this confederacy.

Our number is greatest in those States where the principles of the Order were first promulgated. The centre is becoming compact, and its radiating power is felt on the most distant portions of our political circle. From this it must be evident to all, that whatever may be its merits, or demerits, it is an association of no ephemeral growth, but carries with it some charm which attaches its members to its interests.

Our Order is no political association. We are united by no common political bond. We give no political pledge. We entertain no desire for political power. I wish myself to be perfectly under-

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stood, under the solemn responsibility of my situation, as a public expounder of the principles of the Order, I pronounce before the law, that we know each other only as citizens; we show each other no peculiar favor, nor divest the community of any of their just rights.

To the strong ground assumed by the opponents of secret associations, the extra-judicial character of their obligations, I declare ours requires no fealty which compromits the high and exalted duty we owe our country, in any station which we may be called upon to act as citizens. In all controversies, whether legal or political, we are impartial witnesses, impartial advocates, and impartial judges. We owe a duty to our God, our country, and our families, *paramount* to any by which we are bound to the Order.

We exercise towards each other the fraternal feelings of friends and associates; not that blind and treasonable adhesion, which would seclude society at large from participation in our affections. We sustain our brethren under oppressive persecution, not from the high requirements of legal justice. We are an association, not superior to, and independent of, but subservient to the established laws of the land.

Our Order is no religious association. It inculcates no particular sectarian tenets, but assuming the moral code laid down in the volume of divine inspiration as the correct rule of conduct, it points its followers to the beauty and propriety of its requirements. "Do unto others as you would wish that others should do unto you," is one of the first principles presented to the initiated. Arrogating no higher prerogative than the regulation of the moral conduct of its members, it embraces within its bosom men of every sect and religious tenet. While to infidelity it grants no sanction, no approval, it applies typically the signs of the Order to the inculcation of some peculiar moral principles, and leaves the spiritual application of the doctrines of the Bible as the more elevated, and more exalted duties of religion. It requires no blasphemous obligation—it wounds not the sensibility of the professor of any christian tenet. It is a common ground upon which men of every religious persuasion can meet. It is the neutral point of morality. It persuades man to be virtuous by pointing out to him the loveliness of virtue; to be bene-

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volent, by opening before him a rich field for his generosity, and furnishing objects for its exercise.

Our association is a fraternal compact, acting on the doctrine of good will to all men. We consider those united to us requiring more peculiarly our attention and esteem.

We are interested in the welfare of each member of our family circle. We confine, or ought to confine, our family disputes within the walls of our own temples; and in this consists the true mystery of our Order. Assuming no higher duty than the cultivation of the friendly relations of society, we wish to tread the paths of secrecy and morality, and strengthen the bond of union which exists among us. But why, if your association be such as you represent it, not unfold *all its mysteries* to the world? Our doors are accessible to every applicant, whose moral conduct would make him a worthy inmate of our temples of benevolence. Go beyond this, and our grand design would be defeated. We wish to be secluded, separate from the world, yet meriting the approbation of the liberal and the good. We meet in our family circle, hear the complaints of the friend whose sensibility has been wounded, and make that atonement which our principles require. We compel, under pain of fraternal displeasure, our members to act justly in their intercourse with the world and each other, in cases where *legal enactments*, cannot reach.

Our Order is an extended beneficial association. To this end all our form, all our ceremonies tend.

To relieve the distressed, the wretched, and the destitute among us, is our chief aim; and in this respect, I say it with no vain spirit of boasting, Odd-Fellowship can compare with any similar institution in this country.

In Maryland, with the concerns of which State I am better acquainted than any other, where Odd-Fellowship is in the full tide of successful experiment, her charitable appropriations have been, as appears from the official statement of her Grand Lodge, more liberal than her means led me to anticipate. Her school-fund, for the education of the orphans of Odd-Fellows, is beginning to be applied with energy to that laudable object. In our own District, where the Order is proportionably weak in number and resources, some of

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the Lodges have contributed, during the last autumn, to the relief of their sick members, with praiseworthy liberality. To enable us to accomplish these objects, a small tax is levied, which constitutes a fund, *sacred* by the rules of the Order, for the relief of sick or distressed members, their widows, or orphans. This, which has been appropriately termed the "Poor man's Saving Fund," is distributed with no penurious hand to the worthy member in distress, but is *refunded* with that liberality which justice requires.

To the member who deposites in this treasury, with that punctuality which his means will allow, when disease overtakes him, and he is rendered unable to be employed for the benefit of himself and family, this fund is offered for his support, until, restored to health, he is enabled by his renewed exertions for the good of the Order, to repay the obligation, if any, he may be under. With such objects identified with the designs of our Order, it has not escaped calumny or ridicule. Our association has been adjudged by the conduct of some of its unworthy members, and received the censure of the ungenerous and illiberal.

I have endeavored to show that our Order was neither a political nor religious association, but a moral compact; and, if such be its character, some charity should be extended towards us, at least by the disciples of that system which inculcates higher duties, and higher responsibilities, than the mere requirements of morality.—From the political sophist who derides our forms, I would call upon for proof, of the absolute propriety of many of the usages which exist among all the civilized nations of the earth, and are considered requisite in their intercourse with each other. Our ancestors, when they established themselves in America, discarded many of the forms of the old world, but many still remain equally absurd and ridiculous. To the reflecting mind, any form may be justified which is promotive of a just and proper object.

Members of the Independent Order of Odd-Fellows, to you I appeal for the truth of the position I have assumed—that our Order is founded on the principles of benevolence—that friendship is the bond of our union—and the *active* cultivation of the generous feelings of the heart our object. Our creed is honorable; our designs praiseworthy; and the means for their accomplishment legitimate.

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On this occasion, it is proper for each one of us to take a retrospective view of our lives, and examine how we have performed our duties—how we have discharged our stewardship. Has there been no room for censure even from the liberal and the good? If we ask for pardon, we must evince contrition. We must be resolved that renewed exertions for the elevation, the relief, and the consolation of man through this dreary path of life, shall make some atonement for our dereliction of duty. A wide, uncultivated field is open before us; a new era has commenced in the history of man. The day of the cloistered student and abstract metaphysical speculation has passed away. Ours is an age of *enterprise*, of *action*.—The reign of the dogmatist has ceased, the power of the mental tyrant has terminated, and mankind, from the vast laboratory of experimental philosophy, has extracted the precepts of *practical knowledge*. The impetus given to mankind by the discovery of this continent, and the vigorous and original conceptions of our forefathers, of their civil and religious rights, is felt in the most distant quarters of the earth. The revolutionary doctrines which were first promulgated here, are extending every where.

The authority of the privileged few has been abridged—the feudal system has been abolished—baronial ascendancy has been overthrown—and, in the course of revolutionary action, the multitude, organized and compact, have broken the chains by which they were bound. And disinthralled, regenerated, they stand forth in mighty power.

The whole system of the world is changed; the mass has become enlightened, and their united intelligence is brought to bear on every scheme for man's improvement. In this glorious march shall we be inactive? Will any one of us, conscious that his individual exertions form a component part of the great aggregate of moral power, neglect to do his duty? The numerous associations of the day, to enlighten, to reform, to elevate mankind, conforming to our principles require our aid and support. In our own Order, much remains to be done. Its founders in this country have labored vigorously, nobly. They have planted our standard in ten of the States of this confederacy. It remains for us to perform our part. Influenced by the laudable principles of the Order, let us be

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active; let the bond by which we are united, remain untarnished; let our *covenant* be renewed, and in the might of our motto—"*Friendship, Love and Truth*," we will go on from "conquering to conquer," until our Order shall embrace within its bosom the whole extent of our beloved country; and as its principles become known and appreciated, temples of benevolence will rise in every village, schools for the education of the orphan will be founded; and when our course here is terminated, and we are summoned from this earthly Lodge, to that Grand Lodge, whose Master is the Great Jehovah, our graves will be moistened by the tears of the widow, whose bereaved heart we have consoled; and our names will be held in grateful remembrance by the orphan, whose mind we have enlightened.

[From the Manchester Odd-Fellows' Magazine, Eng.]

A SERMON,

Preached before the brethren of the King William the Fourth Lodge, in the parish church of Oxton, Notts, on the 21st May, 1832, by the Rev. John Downall, M. A., Curate of Blidworth-cum-Oxton.

"Let your light so shine before men that they may see your good works,"—*Matthew, c. 5, v.* 16.

Though the occasion and circumstances under which these words were spoken by our Lord be different from those which have given rise to this assembly, they yet afford to us abundant matter for useful remark and appropriate exhortation. They are capable of being particularly applied, with the most beneficial effects, to those classes and voluntary associations of individuals into distinct and separate orders like our own, where men assume a peculiar name and habit of distinction, and where they attract more especially the attention of their fellow-subjects and fellow-brethren.

To that honourable and truly benevolent society to which we

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have the privilege to belong, the words of the text may, therefore, with propriety be applied, since, in reverent accordance with the beneficent spirit of our holy religion, it inculcates upon its members the hallowed precepts and charitable obligations of the Gospel.

Let it no longer be supposed that ours is a brotherhood bound together for the purposes of running on more undisturbed and secretly into every or any excess of riot or immorality;—let it not be supposed that, in the private retirement of our Lodges, we meet together not for the better but for the worse. Let it not be supposed that the peculiarity of our name, or the distinguishing habit of our Order, mark us out as a proverb and a reproach among our neighbours. No, my brethren, let us each, by conduct different from all this, teach the world a contrary lesson. Let them learn that we are drawn together, by the cords of love, for higher and nobler purposes. Let them learn that, according to the symbols of our Order, under the all-seeing "*Eye*" of the Almighty, when the *Sun* shineth by day, or the *Moon* and *Stars* govern the night, *Friendship*, *Love* and *Truth* are the seals and bond of our covenant. Let us teach them that the innocence and simplicity of the *Lamb*, and the persevering diligence of the *Bee*, are the tempers and babits we labour to cultivate; and that, whilst we imitate the *Dove* for it harmlessness, and the *Owl* for its wisdom, our *Hearts* and our *Hands go together* in the relief of every brother in distress, to whatever portion of the *Globe* he may belong, whether he be a stranger or one born in the land. We would, moreover, earnestly remind them of one other obligation we all lie under especially, and which is taught us yet further by the symbol of the *Lamb*, to which I have already alluded,—so to have our conversation among all men,—so to shine forth, in a naughty and rebellious world,—true and steady lights,—as it becomes those who are looking for wisdom and righteousness and sanctification and redemption, through Jesus Christ our Lord—through Him who died for our sakes upon the cross, and an emblem of whose sacrifice we there see exhibited in the *Lamb*, which is represented *as bearing the cross* upon which the atonement was made for our offences.

Let the world then see, and seeing, let them admire the objects

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and purposes of our honourable Order; and let us each, by our own well-doing, "put to silence the ignorance of foolish men." The grounds upon which our venerable institution is established, secure the approbation of every well-ordered mind; and it demands the active co-operation of all its members in showing forth its good effects upon the morals and manners of mankind. The increased and increasing happiness of our fellow-men is the avowed, the real object of our Order: it is to make them happier, because it makes them better; and to bind together more strongly the ties and obligations of civil society. Accordingly, its attention is especially directed to the virtues which are necessary for the well-being of our several conditions and stations in life. It consults what is most consistent with the comfort and welfare of the brethren. It provides for the relief, and, therefore, for the peace and happiness of families in distress. Its objects are to make men discreet, humane, and compassionate;—to enable them better to act their parts as members of a civil community, and to perform their duty, whatever it may be, with credit to themselves, and with advantage to others in that state of life in which Providence has placed them. Benevolent in its purposes, diffusive in its exertions, it strives to gladden the heart of man. Its light is spreading itself to far distant climes. Its beams, like the beams of yon glorious sun, are advancing to illumine every land. It is a city set upon a hill, and the language which it addresses to all its children is that which I address to you this day, my brethren —"Let your light so shine before men that they may see your good works."

But in order that our works may thus be seen,—in order that our institution may receive its due and fair proportion of esteem and regard, *we cannot be too careful whom we admit to our fellowship and union.* It becomes, therefore, an especial duty with the several officers and members of our respective Lodges to be *most circumspect and wary in the admission of new brethren;* and, upon no pretence whatever,—from no feelings of private friendship,—from no prospect of private advantage or satisfaction, to cause an individual to rank amongst our number whose conduct, either before admission or after his initiation, might give occasion to the adversary to speak reproachfully. Our general laws are good, but only if they be us-

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ed lawfully,—only when they are *attended to and enforced with the greatest exactness and care.* A brother is punishable by those laws, if he be guilty, within any of our Lodges, of swearing or intoxication, or any other violation of social and moral propriety. But it is by the *neglect of another law,** that any violations exist at all in our Institution. Had the chief officers been as *careful as they are bound to be* in enquiring, by every means, into the character of the persons who were desirous to be admitted, we should never have had reason to complain that any member of this and other Lodges, although he may not swear or become intemperate whilst under the eye of his superior officers, will not refrain from doing so at times when he is not within the authority and jurisdiction of his Lodge. Had, I say, this rule of ascertaining, *by every means*, been *strictly attended to*, it would not have been in the power of any man to speak a word to the reproach of Odd-Fellowship, nor should we ourselves have been pained to witness a fellow-creature, and a brother, forgetful of every obligation which he owed to himself, to his Order, and his God, taking Jehovah's name in vain, or returning to his cups and his intemperance "as the dog returns to his vomit again."

Whilst we regret that in some (though I hope very few instances) such has been the case, it is our duty to be more diligent for the future, in carefully examining the life and conversation of every one who would be admitted to the privileges and distinctions of our Order. We must, in the next place, by our advice, by our example, by our unwearied perseverance, do all that in us lies to win back every such wandering brother to the paths of duty, of virtue, and of happiness. And in order that such a one may himself no longer continue estranged from the approbation and esteem of his fellow-men and fellow-brethren,—in order that he may become useful in his generation, and strive to approve himself before God, by the works of a sober, righteous, and godly life; he must bear in mind that the time is short, that the days which remain are only a span's breadth; and that soon he will have to stand before that Judge by

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See law 50, which enacts expressly that "the N. G. shall be required to ascertain whether the persons are *respectable* or not, either by causing them to be inspected, or by any other means he may judge proper."—It is most desirable, for the welfare and respectability of the Order, that this rule be, for the future, more strictly attended to.

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whom actions will be tried, and who has solemnly pronounced that no swearer nor drunkard shall gain admittance into His heavenly kingdom.

If we proceed with the prudence and circumspection I have been describing,—if we use our utmost effort to reclaim a wandering brother,—and if we are diligent in the religious conduct and habit of our own lives,—if, with fervent prayer, we seek daily the aid and protection of Him whose *Eye* observes our ways, and go forth in His strength, to meet the spiritual enemies which surround us,—if, in short, we strive continually to live up to our obligations as Odd-Fellows and as Christians, our light will then shine forth, and our good works will become manifest before all. The tongue of slander will then be silent, and the finger of reproach will no longer be lifted up against us: we shall become more deserving of our own esteem—more worthy of that of our fellow-brethren. Friendship, charity, and harmony will then abound in our Lodges, and be strengthened and increased among the brotherhood. Odd-Fellowship will then be desired, not from any idle curiosity to know its mysteries,—not from any vain wish to wear its distinctions,—but it will be sought after for the effects which it produces upon its members,—for the peaceable fruits of righteousness which flow from it, and from those increased and increasing blessings which, I hesitate not to say, will be the means of shedding, not only on individuals,—on families,—on parishes,—but also on our country; because, if its rules be faithfully attended to, we shall soon behold our brethren in Odd-Fellowship becoming, as they are instructed to be, "the purest of all men,"—better friends,—better husbands and parents and children,—better neighbours,—better subjects.

"Let your light," then, "so shine before men that they may see your good works." If this precept of the Gospel be allowed to have reference to all Christians in general, it will doubtless have a more especial reference to those who, like ourselves, are formed into societies for the express purpose of advancing the glory of God in the welfare and happiness of his creatures. You, my brethren in Odd-Fellowship, have voluntarily exposed yourselves to the observation of mankind. Your actions are, in a peculiar manner, submitted to the opinions and open to the remarks of your fellow-sub-

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jects. Your behaviour, therefore, will be applauded or censured by all virtuous and discerning persons, and your slightest follies will be misrepresented or aspersed by the ignorant, the envious, the illiberal.

Act, therefore, upon your principles; prove yourselves Odd-Fellows not in name only but also in deed; and then all persons will account you *good men.* Act steadily upon your principles,—on the principles of love to God,—of obedience to Him,—of charity towards all men,—and of a steadfast regard to your present and eternal welfare. Let the means you employ to show forth these principles be *Industry*, *Truth*, and *Fidelity;* a constant dependance on the Divine blessing, and fervent and continued prayers, through Christ, for His grace and His assistance.

Then, my brethren, by a uniform consistency of conduct, and a steady perseverance in our Order, we shall preserve its dignity unsullied. Each man will then study to know and respect himself, as Nature's first law; convinced, that he who violates it must so far degrade his character as to forfeit all confidence that he will act fairly to another. Each man will be found, not contenting himself with a bare knowledge of a sound system of morality, but he will strive daily to become a living example of it to others. His practice will then tend not only to his own advantage here and for ever, but it will contribute also to the benefit of the brotherhood at large. Then will the Lord look down upon us from above, with the eye of mercy and of blessing;—then shall our "light break forth as the morning, and our health shall spring forth speedily;—our righteousness shall go before us, and the glory of the Lord shall be our reward."

To remove a tight stopper from a Decanter.

It frequently happens that the stopper of a glass bottle or decanter becomes fixed in its place so firmly, that the exertion of force sufficient to withdraw it would endanger the vessel. In this case, if a cloth wetted with hot water be applied to the neck of the bottle, the glass will expand, and the neck will be enlarged, so as to allow the stopper to be easily withdrawn.—*Cabinet Cyclopedia.*

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IMPORTANCE OF THE CITY OF ST. LOUIS.

St. Louis is the most important place on the Mississippi river, above its junction with the Ohio.

The city of St. Louis is the great emporium of trade for all the country watered by the Upper Mississippi. It is the commercial mart for nearly the whole of Missouri, a large portion of Illinois, and parts of Arkansas and Michigan. It has an extensive and lucrative trade with the city of Santa Fe in Mexico, and with the numerous tribes of Indians who inhabit the country between the Mississippi and the Rocky mountains.

It has the organization, and the capital of a great commercial town. Steamboats arrive here daily from New Orleans, from Pittsburg, Cincinnati and Louisville; and from this place they ascend the Illinois to the rapids of that river, the Mississippi to St. Peters, and the Missouri to a distance of fifteen hundred miles above its mouth. Its commercial intercourse and relations extend from the Atlantic to the Rocky mountains, and from New Orleans to the northern boundary of the United States. The commerce and trade, therefore, of all this region, tends to and from St. Louis, and the roads and rivers which are most useful, are those by which merchandise may be carried to and from that city.

It is the great point to which a large majority of those who travel, west from the Ohio, direct their course. We allude to the ordinary travel of those who pass and repass the mountains on business, and not to the transit of emigrants; because the latter would diverge from the road in all directions, on reaching the States to which they remove.

The whole of the business of the Indian Department of the United States for an immense expanse of territory, is concentrated at St. Louis. The vast supplies of money and merchandise, sent annually to the Indian tribes, in the payment of annuities, and as presents, are forwarded from this place. This business forms so large an item in the national expenditure, as to render it an object, to afford to its transaction every facility, by which time, money, or labor may be economised.—*American Magazine.*

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ODE,

BY LEWIS F. THOMAS, Esq.

Composed for the Independent Order of Odd-Fellows, at a procession held in Cincinnati, on Thursday, 7th February, 1833.

MUSIC BY MR. THOMAS B. HAWKES.

I.

Hail! "*Order*" of the *Free*,
Wide as the world thy *Light* extends,
And *Harmony's* sweet power blends,
With *Hope* and *Charity*,
To teach *Benevolence* to man,
His suff'ring *Brother's* woes to scan,
And soothe his misery;
And o'er the dying weep in ruth,
The tears of "*Friendship, Love and Truth.*"
And O, 'tis thine,
The gift divine,
The drooping widow's heart to cheer,
And dry the hapless orphan's tear.

CHORUS.

Then hail! all hail! for none can sever
The *Links* which bind
The willing mind,
So firmly knit, they last forever.

II.

'Neath '*the all seeing eye*,'—
"*In God we trust*," and trusting, learn
His holy precepts to discern,
And in his *Faith* to die,
And join above the glorious band,
Obedient to the "*Noble Grand*,"
Who sways eternally;

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And there the bright "*Encampment*" form,
Which evil strives in vain to storm,
Where each *Degree*,
Right joyously,
In "*Fellowship*" shall all draw nigh
The "*Grandsire*" in the "*Lodge*" on high.

CHORUS.

Then hail! all hail! for none can sever
The *Links* which bind
The willing mind,
So firmly knit, they last forever.

[From the Manchester Odd-Fellows' Magazine, Eng.]

THE RISE AND PROGRESS OF ODD-FELLOWSHIP.

By Bro. E. Chew, of Cumberland Lodge, Manchester.

(AN ALLEGORY.)

When the young world by the Almighty's hand
Was usher'd into life, and man was made
Creation's lord, and ever fruitful nature
Rob'd in her varied charms, resplendent shone,
Brought forth her produce to enrich the scene,
And spangled meads proclaimed her handy work,
Their roseate flowers did decorate the vales,
Which intersected by the tall wooded hills
And giant mountains, whose proud crests arose
Above this home of rest, this earthly paradise,
And sure protection gave from every blast,
Likely to injure or chill this sweet serene.
'Twas here that Innocence had unbounded sway,
And held with Peace conjointly sovereign power;
Here too Odd-Fellowship raised his humble Temple,
Faith, Hope, and Charity, were its chief supports,

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And thus became the pillars of the Order—
The foundation was by father Adam laid,
And Friendship rear'd the fabric, which now stands
The lasting monument of Odd-Fellows' pride;
Love crown'd the whole, and bright-mirror'd Truth
Approved the virtues in which it was attir'd,
Justice then wrote this motto on its front:
Friendship, Love, and Truth, which now is untarnish'd,
And so will be, until this world's engulph'd
In that great abyss—undefined eternity!
Its genius first was little, but soon it grew
With mighty growth, and bounded through the world
Like the quick lightning by the godhead hurled.
Its attributes are great, as they are diversified;
It relieves distress, and dries the widow's tear,
And chases off care's furrows from her brow;
It gives protection to the orphan child,
And blest contentment hovers where it rests.—
No little malice can its power assay,
And envy quails beneath its radiant wing.
The Noble is the Minister of this Temple;
Who like a shepherd watches o'er his flock,
And keeps it safely guarded in the fold,
From the attacks of slander, fraud and folly:
Who with envenom'd fangs and fiendish clutch,
Would tear its beauties and its worth away,
And leave it open to the tongue of scorn.
But Friendship shields it from their unhallowed touch,
And Love protects it from their glaring eyes,
And as sweet Truth doth hold his mirror up,
They crouch beneath it with a frenzied scowl.

BROTHER'S LOVE.

Is there on earth a love more pure,
Than that which warms a brother's heart?

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Which will from age to age endure,
And every year new joy impart?
Can ev'n an anxious parent's ardent love,
More pure, more lasting, than a brother's prove?

A father's love *each* child must share,
Each with a mother's smile is blessed;
Yet look we not for friendship there,
'Tis "love protecting" fills the breast,
Our parents guide us through the path of youth,
And lead us early to the God of Truth.

Sweet is the joy a sister feels,
When first she knows a sister's love;
But oft a later year reveals,
That rival charms have power to move,
The fears and jealousies that ill combine,
To light the sacred flame at Friendship's shrine.

There is a feeling warmer still,
That fires the soul with strong desire,
Inflames the heart, subdues the will,
But soon is fated to expire;
And they who hope may truly fear,
The smile of Love is clouded with a tear.

If there's a friendship more sincere
Than parents, sisters, lovers know,
Which checks the sigh, and dries the tear,
That tells of gentle woman's woe—
It is that deep-toned feeling not express'd,
Which warms a generous brother's breast.

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THE COVENANT.

A

QUARTERLY PERIODICAL,

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

EDITED BY P. G. M. JAMES L. RIDGELY.

Vol. I.] MARCH, 1837. [No. 4.

"But the first of these is Charity."

THIS number completes the first year's subscription to the Covenant, and although thus far it has left us in arrears, we have not abated in our resolution to continue its publication. The experience of the past year has convinced us of its great utility to the Order, and if we may judge from the gradual increase to our subscription list, we believe the brethren are beginning to appreciate its value. It is certain that it is now making its way among the fraternity, and if the patronage of the Order has not been hitherto so promptly extended to it as we at first anticipated, but little doubt now exists in our minds of its ultimate success. We have aimed to make it a useful volume to the Odd-Fellow, and if we succeed in attaining that object, our labour will be amply repaid. We must be permitted however to complain that hitherto the labour has fallen exclusively upon ourselves, which is the more unjust, as there are so many brethren better qualified than ourselves to illustrate the principles of the Order, who have entirely withheld their aid from our pages. This apparent indifference about the concerns of Odd-Fellowship although a silent, is nevertheless a dangerous evil, and ought to arouse the supine and lukewarm brethren from a lethargy, which may prevail ultimately to such an extent, that when too late,

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they who have negatively caused the injury will awaken to a sense of neglected duty. It is true that the Order progresses in usefulness and advances in public opinion at this time, and if a steady and gradual accession to our numbers; if an abundant treasury to enable us to be just, as well as liberal in the distribution of the charities of the Order; if ample and improving resources to train the youthful mind; if triumph after triumph of the principles of Odd-Fellowship over ignorance and bigotry be sources of honest pride, then may we congratulate ourselves upon our condition, yet let us not therefore leave this state of things to itself, nor cease from our labours under the delusion that our "mountain stands strong and can never be moved," for although no immediate or visible injury may result from the apathy to which we have referred, we know not to what extent it may prevail if not at once arrested. To those then of the Order who are qualified, and yet aid not through the Covenant to advance its usefulness we seriously commend this subject. We need not urge the brethren from whose education and habits of life no intellectual aid could be expected, but whose zeal has mainly achieved the present prosperous condition of the Order to persevere, nor is it at all necessary to stimulate such to continued efforts in the cause which they have espoused—they have for years devoted their best energies to the advancement of our Institution, and have sacrificed much of their valuable time, willingly, nay cheerfully upon the altar of Odd-Fellowship, and we are sure will not weary in well doing; to the young of the Order however, to the present generation of Odd-Fellows, if we may be permitted to use the expression, we may of right appeal and encourage them to further exertion. They have found the principles already developed, the form and ceremonies digested, the laws provided, the treasury furnished, and all the details of the Order in being, forming a whole admirably fitted together without intellectual or physical labour to them, and hence they have a weighty obligation to redeem, and we trust will set about in earnest to promote the welfare of the Order, while those who have led them on through the various grades of Odd-Fellowship we hope will cease to remain longer under the reproach of withholding from them their counsel and experience.

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GRAND LODGE OF MARYLAND.

We are indebted to the Grand Secretary of the Grand Lodge of Maryland for a copy of the proceedings of that body at its last annual session. In examining its contents we are gratified to observe that the more important departments of the Order in Maryland still continue to receive the fostering care of that body. It appears from the reports of the subordinate Lodges, that six hundred and fifty-eight dollars, was paid into the Treasury for the last quarter of 1836, of which sum one hundred and fifty-three dollars was specially levied for the school fund by a tax of ½ cent upon each contributing member, which together with the amount received for the same object in the past quarters of the year 1836, make a total of $306 applied to the school fund for that year. From the report of the joint standing committee on education, we are gratified to learn that the whole number of children on their register entitled to the benefit of this fund is one hundred and six, of whom there are now going to school fifty-three, viz. twenty-two females, and thirty-one males—and from the table of relief it appears that the sum of $2838..74 cents has been applied to that object in the past year in Maryland. We annex the table of the treasurer of the school fund and the relief report, that the brethren in other States may see in detail and examine for themselves the labours of the brotherhood in Maryland, and resolve to do likewise.

Extract from Proceedings of Grand Lodge of Maryland, February 8, 1833.

Resolved, That each Subordinate Lodge and Encampment in this State is hereby directed to transmit at each quarterly meeting of the Grand Lodge, accompanying their regular reports, a statement of the number of sick brethren relieved, the amount paid to them, and the duration of their sickness; also the number of deaths and burials, and the amount expended for that purpose; also the number of widows and orphans relieved, and the amount expended in that object; all of which shall be recorded in a register to be kept for that purpose, which shall at the annual meeting be referred to a special committee, whose duty it shall be to make a condensed report thereof, to be printed in the annual abstract of the proceedings of the Grand Lodge.

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TABLE,

Exhibiting the amounts received from contributing Lodges, in the respective Quarters of 1836, the amount of previous receipts, and the whole sum contributed from commencement.

LODGES.	January 15.	April 15.	July 15.	October 15.	Total receipts, 1836.	Previous Receipts.	GRAND TOTAL.
Washington No. 1,	$10 35	$61 87	$8 19	$10 75	$91 16	$106 01	$197 17
Franklin - - 2,	18 00	10 00	10 00	7 50	45 50	145 32	190 82
Columbia - 3,	4 00	4 06	4 25	4 00	16 31	96 04	112 35
Wm. Tell - - 4,	5 56	6 69	3 04	8 73	24 02	53 42	77 44
Gratitude - - 5,	8 62	2 64	6 16	5 72	23 14	107 73	130 87
Harmony - - 6,	10 93	2 88	11 75	——	25 56	39 00	64 56
Friendship - 7,	——	——	——	——	——	26 12	26 12
Marion - - 8,	5 83	5 33	2 08	2 46	15 70	82 43	98 13
Jefferson - - 9,	6 25	6 50	6 12	6 50	25 37	72 74	98 11
Maryland - - 11,	2 81	4 00	5 00	5 69	17 50	36 24	53 74
Mechanics - 15,	——	——	——	——	——	21 39	21 39
Union - - 16,	22 04	——	——	——	22 04	54 20	76 24
	$94 39	$103 97	$56 59	$51 35	$306 30	$840 64	$1146 94

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ANNUAL REPORT OF RELIEF

Extended by subordinate Lodges working under the jurisdiction of the G. Lodge of Maryland, O.I. O.F. during the year 1836.

LODGES.	No. brothers relieved.	No. wid. families rel'd.	No. of brothers buried.	Amount paid for relief of brothers.	Amount paid for relief of widowed families.	Amount paid for education of Orphans.	Amount appropriated for future application to school fund.	Amount paid for burying the dead.	TOTAL AMOUNT.
Washington,	2	2	1	264 00	15 00	118 18	—	50 00	$447 18¾
Franklin,	27	2	—	312 97	37 00	46 00	—	25 00	483 97
Columbia,	17	4	—	124 00	65 00	16 31	258 39	—	463 70¼
William Tell,	4	2	1	102 00	25 00	—	—	60 00	187 00
Gratitude,	21	3	1	309 50	50 50	23 14	215 99	62 00	661 13
Harmony,	7	—	—	75 00	—	13 12	—	—	88 12½
Marion,	1	1	6	—	—	—	—	—	—
Jefferson,	1	1	24	30 00	—	—	50 00	—	80 00
Maryland,	6	1	—	70 00	3 00	25 00	—	—	98 00
Union,	—	—	—	5 25	105 00	—	—	90 00	225 25
Concordia,	3	—	1	16 37	—	—	—	18 00	34 37½
Miller,	—	—	—	—	—	—	—	—	—
Dorchester,	2	1	4	12 00	14 00	—	—	20 00	46 00
Morning Star,	—	—	—	—	—	—	—	—	—
Mount Pisgah,	—	—	—	—	—	—	—	—	—
Mount Vernon,	—	—	—	24 00	—	—	—	—	24 00
	—	—	—	—	—	—	—	—	—
	91	17	38	1345 09	314 50	214 76	524 38	325 00	$2838 74

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ANNIVERSARY OF ODD-FELLOWSHIP.

We give a detailed account of the interesting celebration of the 18th Anniversary of our Order in the city of Baltimore on the 26th of April, as we are persuaded it will be highly gratifying to those of our subscribers who had not the pleasure of witnessing the ceremonies.

At the Annual Communication of the Grand Lodge of Maryland, of the I. O. O. F., held January 16th, 1837, among other proceedings the following were had:

Resolved, That a committee be appointed to enquire into the practicability of celebrating the Anniversary of Odd-Fellowship in the United States—the committee to consist of one member from the Grand Lodge, and one from each subordinate Lodge, which was concurred in.

Whereupon the Chair appointed the following as said committee, viz: P. G. Sire Wildey, from Grand Lodge; P. G. M. Lucas, of Washington Lodge, No. 1; D. G. M. Gatch, of Franklin Lodge, No. 2; P. G. Deems, of Columbia Lodge, No. 3; P. G. McDonald, of Wm. Tell Lodge, No. 4; P. G. Peters, Jr. of Gratitude Lodge, No. 5; P. G. Patterson, of Harmony Lodge, No. 6; P. G. M. Sanderson, of Marion Lodge, No. 8; P. G. Dulack, of Jefferson Lodge, No. 9; P. G. Claridge, of Maryland Lodge, No. 11; P. G. Espey, of Union Lodge, No. 16.

At a special meeting of the Grand Lodge, held on Monday, the 13th March, the above committee reported, "That having a conference with delegates from all the subordinate Lodges in the city, they have ascertained from them that their respective Lodges are unanimously in favour of having a procession;" which was concurred in.

Early on the morning of the day the streets of the city were enlivened by the crowds of brethren wending their way to the place of assemblage, and at the hour designated for the formation of the line more than six hundred of the Order appeared in their various regalia under the direction of P. G. M. Henry S. Sanderson, Chief Marshal of the day. The procession formed according to the subjoined order at 10 o'clock, and marched through the various streets

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therein designated. The whole presented one of the most imposing spectacles of the kind we ever remember to have witnessed in our city—the order and uniformity of the Lodges and Encampments, the rich and brilliant regalia and banners of the subordinate Lodges and Encampments, and the magnificently burnished emblems of the Grand Lodge combined rendered the procession truly interesting to every beholder. Thousands of spectators crowded the streets, and the windows were filled with the beauty and fashion of the city. The line having arrived at the Front street Theatre, the various Lodges were seated in the Pit and the three tiers of Boxes occupied by an audience estimated by those acquainted with numbers at more than four thousand souls—any attempt to describe the spectacle presented in the Theatre would fall infinitely short of the reality—it was truly magnificent, viewed from the platform erected upon the Stage. The appearance of the members with their respective badges and aprons according to rank, the various glittering banners and emblems, the order and system of their location, the indescribable richness and splendour of the galleries filled with the youth and beauty of our city, presented a spectacle which the most fastidious must have admired.

The M. W. G. Master called the assemblage to order by three distinct sounds of the gavil, and the ceremonies of the day commenced by an interesting prayer offered up by the R. W. Grand Chaplain, P. G. Samuel Guest—after which a most beautiful anthem composed for the occasion by brother John H. Hewitt, was exquisitely sung by a choir composed of ladies and gentlemen who had kindly consented to officiate on this interesting occasion—P. G. M. James L. Ridgely then delivered an Address which was followed by sacred music from the choir; brother John S. Tyson pronounced an Oration replete with eloquence and talent, which was listened to with intense attention by the delighted brethren. The ceremonies were closed with a prayer from brother Rev. L. Everitt, rich with fervid eloquence and piety. The line of march was then taken up, and the procession proceeded to the Hall in North Gay-street about 4 o'clock in the afternoon, and thus terminated the festivities of the day.

We were much gratified to observe in the procession many breth-

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ren from the adjacent Counties and States, whose zeal and love for the Order had brought them to our city to unite with us in doing honor to the anniversary of our existence in the United States.—Among others we had the pleasure of seeing and conversing with P. G. Sire GETTYS of the District, and D. G. Sire PEARCE of Pennsylvania, two veterans in the work, who are always to be found where the interest and welfare of Odd-Fellowship can be best promoted.

We subjoin in the order in which they took place the detailed proceedings of the day:

ORDER OF PROCESSION.

The brethren assembled at the HALL, at 9 o'clock, A. M.
On the 26th April, 1837.
And the Procession formed at 10 o'clock precisely, strictly adhering to the following order, each Lodge forming alike under the direction of

THE MARSHALL-IN-CHIEF.

ORDER.

OUTSIDE GUARDIAN, *with drawn Sword.*

Banner with two Supporters.

Brothers with White Aprons, two abreast.

Brothers of First Degree, White Sash and Aprons, two abreast.

Do.	Second do	Pink do.	do.	do.
Do.	Third do	Blue do.	do.	do.
Do.	Fourth do	Green do.	do.	do.
Do.	Fifth do	Scarlet do.	do.	do.

INSIDE GUARDIAN, *with drawn Sword.*

Scene Supporter, with Scroll. { TREASURER, with Cross-Keys. } Scene Supporter, with Scroll.

Warden with white wand. { SECRETARY, green sash, bearing Constitution. } Conductor with white wand.

Supporter, blue rod. { VICE GRAND, with blue sash, carrying the holy Bible. } Supporter, blue rod.

Supporter, scarlet rod { NOBLE GRAND, scarlet sash, carrying the Gavil. } Supporter, scarlet rod

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The Marshal attached to each subordinate Lodge will strictly adhere to the above arrangement, and the Lodges will rank according to seniority.

Howard Lodge,	No. 28.
Kindred	No. 27.
Mount Vernon	No. 26.
St. Tamany	No. 25.
Mount Pisgah	No. 24.
Daniel and Jacob	No. 23.
Caroline	No. 22.

Band of Music.

Morning Star Lodge,	No. 20.
Dorchester	No. 19.
Miller	No. 18.
Concordia	No. 17.
Union	No. 16.
Maryland	No. 11.
Jefferson	No. 9.

Band of Music.

Marion Lodge,	No. 8.
Harmony	No. 6.
Gratitude	No. 5.
William Tell	No. 4.
Columbia	No. 3.
Franklin	No. 2.
Washington	No. 1.

Band of Music.

ENCAMPMENTS.

STANDARD OF THE ORDER.

ORATORS OF THE DAY.

CHAPLAINS.

GRAND LODGE OF MARYLAND.

The Procession will proceed along North Gay to Aisquith street, thence to York, along York to Caroline, down Caroline to Bank,

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along Bank to Market, thence to Fleet, along Fleet to Ann, down Ann to Thames, along Thames to Bond, up Bond to Pratt, along Pratt to High, thence to Gay, down Gay to Front, along Front to the Theatre. On arriving at the Theatre the line will open to right and left, and face inward, observing proper distance. The Grand Lodge will enter the Theatre first, the bands in unison playing an appropriate piece of Music. The procession will enter the Theatre covered; after they are all in and seated, the Grand Master will give three raps with the gavil, as a signal for them to uncover.

The exercises will be conducted in the following order:

ANTHEM BY THE CHOIR.

PRAYER.

ANTHEM.

INTRODUCTORY ADDRESS.

ANTHEM.

ORATION.

BENEDICTION BY THE CHOIR.

PRAYER.

APPROPRIATE MUSIC BY THE BAND.

The Procession will then move the junior Lodges taking the lead as before, returning down Front to Baltimore street, along Baltimore to Gay, thence to the Hall, on arriving at which the procession will open to right and left facing inwards, the Grand Lodge entering the Hall first, the bands in unison playing an appropriate piece of Music.

HENRY S. SANDERSON, *Chief Marshal.*

Assistant Marshals.

JACOB DEEMS.
A. DUNAN,
A. I. W. JACKSON,
GEORGE PETERS, Jr.

N. B. *Brethren will appear with white Gloves.*

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ANTHEM.

Hark! the song of Jubilee,
  Loud as mighty thunders' roar;
Or the fulness of the sea
  When it breaks upon the shore.
See Jehovah's banners furl'd!
  Sheathed his Sword; he speaks—'tis done!
Now the kingdoms of the world,
  Are the kingdoms of his Son.
He shall reign from pole to pole,
  With supreme unbounded sway:
He shall reign, when like a swell,
  Yonder heavens have pass'd away.
Hallelujah!—for the Lord
  God omnipotent shall reign;
Hallelujah!—let the word
  Echo round the earth and main.

PRAYER, BY SAMUEL GUEST, R. W. G. CHAPLAIN.

O Lord! our heavenly Father, the God of all comfort and grace, with whom there is no variableness neither shadow of turning, we, the creatures of thy hand, deeply conscious of our unworthiness and entire dependance upon thy bounty, would prostrate ourselves at the foot-stool of heavenly Grace, to supplicate thy divine mercy and aid. We beseech thee O Lord! to bow down thine ear and listen to the voice of our supplications; grant that we may order our cause before thee aright—may we meet with thy gracious approbation, and may thy banner over us be love. Thou art in thyself Light and Perfection, Thou seest all things as they are, even the end from the beginning; no darkness nor the shadow of death can hide us from thy presence nor separate thy creatures from thy superintending care and providence. We bless thy holy name for the assurances we have that all thy vast designs and purposes toward the children of men have been founded in unerring wisdom and universal benevolence. Thou hast declared thyself to be no respecter of persons; but in every nation he that feareth God and worketh righteousness

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is accepted with him, without any regard to name or sect. We confess O Lord! that we have wandered from thee like lost sheep; that we have followed the evil imaginations of our deceitful hearts, and forgotten the Lord our God; yet thou the Father of our Spirits, hast not left us in our low estate, but hast called us to seek thy face and to walk before thee in newness of life—though we have our dwelling in the dust Thou hast not appointed us unto wrath, but to obtain mercy through Jesus Christ our Lord. We return thee our unfeigned thanks, O Lord! that our lives have been spared to the present time, and that we are this day privileged to assemble ourselves under such favourable circumstances to celebrate the anniversary of this our beloved Order. We bless thy name that as thou art infinitely happy in thyself, so thou takest pleasure in bestowing happiness upon thy creature man; and as thou hast in all ages of the world made use of man as a means to instruct his fellow, and otherwise to promote his happiness, do thou mercifully grant to look propitiously upon, and sanction this effort, so far as it is made in accordance with thy holy will, to make known more extensively the noble and benevolent principles and plans of operation of this praiseworthy Institution. Grant that the efforts of those who have been appointed to the important task of addressing the audience on this occasion may be crowned with abundant success: give unto them a ready utterance that they may be enabled to speak a word in season, and to present the truth in its native purity and loveliness to the minds of this large assembly; and may the truth be received into honest hearts; may it have a salutary influence, and be as seed sown in good ground, springing up and bringing forth fruit, even an hundred fold, to the honour of thy great name: and grant, O Lord! to hasten the time when all the partition walls of unrighteousness shall be broken down, and when truth shall reign triumphant, to the destruction of every thing which separates man from his God and from his fellow-man; when the love of God and our neighbour shall influence every heart and reign predominant throughout the earth, and the praises of the Lord be sung from the rising of the sun to the going down thereof. May each of us, O Lord! this day remember that we are stewards of thy manifold mercies. May we feel our individual responsibility to the Most High; the obligations we are un-

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der to improve the high and exalted privileges we enjoy; that we may stand approved when called to give an account of the deeds done in the body. Hear us in these our imperfect petitions, O Lord! take us into thy especial care and keeping; direct our steps through the journey of this world, and when we have numbered our days, and the affairs of this life with us shall have been wound up, bring us with all the redeemed to the enjoyment of thyself in Heaven for ever, through Jesus Christ our Lord. Amen.

ODE TO CHARITY.

WRITTEN AND COMPOSED BY BRO. J. H. HEWITT.

Hail! Hail! Hail!
Hail! to thee, holy Charity!
Thy birth-place is the skies;
Thy dwelling is the tender heart,
Thy language—tearful eyes.
Thine attributes beam in the smile
That like morn's sunlight glows,
To soothe the furrow'd brow of Care,
And heal the bosom's woes.

Hail! Hail! Hail!
Hail! to thee, glorious Friendship, hail!
Thy birth-place is the heart;
The Master-hand who wrought the link,
Wills that it should not part.
In union strong our *Order* stands,
The haven of th' oppress'd;
Then Friendship hail! and Charity;
Lights of the human breast.

P. G. M. RIDGELY'S ADDRESS.

My Brethren:

This day six years ago it fell to my lot to address the assembled Order of Odd-Fellows in this city in commemorating the twelfth anniversary of our existence in America, conjointly with the

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dedication of our first temple in this State to the purposes of our Order. In looking back through that period of time we are furnished with abundant cause of gratitude and thanksgiving for the signal blessings which have been extended to us individually and collectively, and in the ceremonies of this day we have therefore well first acknowledged that gratitude to the author of all good for his mercies and protecting care over the destinies of our Institution.

We were then assembled to dedicate our first offering upon the altar of charity, and to pledge ourselves to certain principles then promulgated to the world; we are now gathered once more according to custom, not only to exhibit our reverence for the day, but to account as faithful stewards of the manner in which we have redeemed the trust confided to our charge. In looking around upon this vast assembly I distinguish the countenances of many, who united in the festivities of the former occasion, still spared like myself as monuments of the mercy of God, while in the short interval of the six years that have passed, thousands of our fellow-beings have been hurried to the grave; some in the political convulsions of the other world as the price of human liberty; others even from the midst of us under the awful dispensation of Providence, have been swept to their final account with a precipitancy almost unparalleled, and by a pestilence which has baffled science, scoffed at wealth, sported with penury and in its searching career defied every human defence upon the face of the globe. Those of us who have survived well remember with what delight and proud-felt emotions we then contemplated as from an eminence the prosperous career through which we were passing, and with what buoyant and elastic hopes we looked to the future operations of our Order. We then beheld our Institution commencing in the laudable efforts of a handful of brethren, gradually progressing amidst trials and difficulties in the good opinion of mankind, acting out its own reputation by the substantial exhibition of its principles in the blessings which it scattered among the recipients of its charities, until emerging on that ever to be remembered day, like the bright sun from behind the clouds and mists which had previously obscured it, it burst forth upon this surprised community in all its power, counting in its ranks hundreds of the virtuous inhabitants of this city and its surrounding country.

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On that occasion we announced to the world our origin, our principles and our practices; at this time therefore I shall not attempt to recapitulate or to illustrate them, the more especially as that duty has been confided to more competent hands, and will no doubt be ably discharged by my worthy brother who has been chosen as the orator of this day. Nothing more will be expected from me than a statistical narrative of the immediate operations of our Order. Beginning then from the great festival of 1831 to which I have alluded, let us look at our progress from that great epoch in the history of Odd-Fellowship, examining its gradual march and noticing some of the golden fruits which have been gathered in its fold. At that period of time there existed in the United States six Grand Lodges, located respectively in Massachusetts, New York, Pennsylvania, Delaware, Maryland, and the District of Columbia; subordinate to whom were seventy working Lodges counting in the agregate a fraction less than five thousand Odd-Fellows, of which number there were in Maryland fifteen hundred contributing members. The revenue of the States then exceeded $26,000, but it is a matter of regret that no evidence is to be found in our Journals of the precise amount of this fund, which was applied in that year to the charities of the Order. This my brethren was the imposing position of our Order on the 26th April 1831, a day which we justly hailed as a great jubilee in Odd-Fellowship. How have we maintained the eminent place which it then occupied? The detail will shew.

The Grand Lodge of Maryland be it said to her honor, was among the first to give the great impulse to the onward march of Odd-Fellowship, and by her wise legislation was the firstto adopt proper measures to preserve the evidences of her efforts in behalf of the Order. The printed records of that body bear date with this interesting period of time, and it is easy to trace her career and gratifying to witness the fruits of her labours in the cause of the distressed, the widow and the orphan. But my brethren on this occasion it is not proper to dwell exclusively upon the work of Maryland, in as much as we are engaged in the celebration of a national day in our Order, and our views should therefore be commensurate with the occasion and circumscribed only by a review of the work of the whole Order in the Union. In the year 1832,

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the first annual return succeeding the period from which our account commences was duly made, exhibiting seven State Grand Lodges with ninety-three subordinates under their jurisdiction, composed of six thousand contributing members, whose united revenue for that year exceeded thirty thousand dollars. The standard of our Order was planted in the far West and in the valley of the Mississippi, and the Grand Lodges of Ohio and Louisiana were welcomed within the circle of our jurisdiction. The Grand Lodge of the United States with a view to the extension of the principles of the Order over the whole expanse of this republic, commissioned a special agent in the person of P. G. Sire Wildey, to visit that interesting section of our country; and confided to him plenary powers in relation to the Order in the West. In what manner that duty was performed by that worthy brother the cheering results which followed his mission will amply attest, and the enduring testimonial unanimously voted him by the representatives of the States in appreciation of his services, will perpetuate the remembrance of his energy and devotion to the interests confided to him. The labours of this brother terminated early in the year 1833—at the annual session of the Grand Lodge of the United States he presented a detailed report of his two journeys, the one from Baltimore to New Orleans, and the other from Baltimore to Lowell in Massachusetts, having traversed a territory exceeding five thousand miles in this special mission. The toil of the P. G. Sire was more than abundantly rewarded—the spirit which his zeal had infused throughout the South and the West reanimated the whole body social, and the cheering fact was exhibited in the year 1833 of a great and growing accession to our numbers, and the addition of the State of Kentucky as a new link in the chain of Odd-Fellowship. But my brethren it was reserved for the succeeding years of 1835 and 1836 to develope fully the gigantic strides of Odd-Fellowship; eight Grand Lodges were then in prosperous operation, composed of more than one hundred subordinates, combining an agregate of nine thousand members, with a joint revenue of forty-two thousand dollars; and the States of Virginia, Indiana, Illinois, Missouri, Mississippi, and Alabama, with the Territory of Wisconsin were added to the great confederacy of Odd-Fellowship.

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Thus my brethren has our standard been planted deep in the earth, and vast have been the benefits which under the auspices of a benign Providence we have been permitted to confer upon the human race. In the language used on a former occasion it may be well said that if "all the recipients of our charities could be assembled before us, we would be startled at the spectacle which has been wrought by our own silent and unobtrusive labours in the cause of humanity"—we have in a few words since the 26th April 1831 as a whole, raised nearly a quarter of a million for the alleviation of human suffering; we have doubled in number, and have pushed the march of our Order to the furthermost recesses North and South, East and West of this immense Republic: well then may we celebrate our national festival by assembling to rejoice at its return, and to examine into the amount of human misery we have relieved, the evidences of which are preserved upon the pages of our records. Gratifying as the picture we have given must be to every philanthropist, and especially to every Odd-Fellow, yet my brethren a brief and hasty review of the part which we as Marylanders have borne in this good work will afford us particular pleasure and satisfaction. The records of our State Grand Lodge faithfully pourtray the exertions of her subordinates in the concerns of our Order since the year 1833, and previously to that time so far back as 1831 occasional interesting statistics may be gleaned:—In Maryland a sum but little short of fifty thousand dollars has been raised for the relief of the sick, the burial of the dead, the succour of the widow, and the education of the orphan—within the last three years there has been four hundred sick brethren and eighty-one widows relieved and seventy-one deceased brethren buried; to provide for which the sum of five thousand dollars has been disbursed to the sick, fifteen hundred dollars paid for the relief of widowed families, two thousand dollars expended in the burial of the dead, and twenty-one hundred dollars appropriated for the education of the orphan; making an aggregate of nearly twenty thousand dollars applied within the last three years to the purposes of our Order, and a revenue of fifty thousand dollars raised since eighteen hundred and thirty-one devoted specifically to the relief of the distressed, and the succour of widowed families in Maryland. In addition to which it may be proper to

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observe, that considerable sums of money have been applied to the relief of individuals who have not been strictly speaking entitled to the appropriation, and of which amount no record has been preserved. It will however be readily observed that confining ourselves exclusively to the real amount appropriated which is evidenced upon the records the amount of relief afforded, to most of men and even to such of us who have not by reason of our more pressing pursuits been familiar with the operations of the Order, will appear immense, and the number of individuals who have been the subjects of our charity almost incredible.

There is one view of our operations in Maryland upon which because of its peculiar interest I will dwell particularly for a moment; I mean that department of the Order which is under the control of the Joint Standing Committee on Education. This Institution originating in the zeal of a few chosen spirits, has under the fostering care of the Grand and subordinate Lodges outgrown the most sanguine anticipations of its authors. The fund as I have remarked appropriated since its inception for this purpose has exceeded two thousand dollars, and as I am informed by the last annual report of the committee is more than ample for all the demands upon them—one hundred and six orphans are now enrolled upon their register as entitled to the privileges of that fund, twenty-two female and thirty male children of which number are at this time enjoying the benefit of education.

Were I my brethren disposed, and did I possess the talent of descanting to this audience upon the blessing which we are thus administering to the rising generation, I might tell you that you are dispensing to the recipients of your charities in this particular a legacy priceless in value, and immeasurably beyond all other earthly benefits which man can impart to his fellow-being—for it is education which has been truly said to form the mind—it is the great moving impulse to all good and moulds emphatically the human character. Well has the absence and the presence of this great desideratum been compared by Addison, the absence as inchoate and mishapen marble in the quarry, and the presence as the same material under the hands of a sculptor beautifully chisseled, chased and almost animated by his artful touch. It is education my brethren

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which indeed qualifies man to assume his proper rank in creation, which sustains all moral and political concerns—which leads the mind as if with the wings of the morning to the uttermost parts of the earth, and brings man in communion with the most distant places—it carries him back to the beginning of time, to creation itself, enables him to mark every epoch through which the world has passed to the present hour, holding if he please converse with the great, the good and the virtuous of past ages, drawing lessons of experience as he pursues the course, gathering wisdom from that experience and thus qualified to meet every position in which he may be thrown. By means of education science has peered into the heavens above, tracing through their various spheres every orb of the spangled firmament, discerning the fixed places of God's handy work, and shedding light and knowledge upon mankind at large. It enters into a proper conception of the whole economy of human nature, unfolds the riches of all the attributes of Deity around us, and fits man properly for self-government—it may emphatically be said to be the greatest human blessing, and the great genus of every ramification of virtue, religion and morals. What then is the amount of human good and the value of this gift to the rising generation? Who is there will attempt to admeasure it? The time was when science secluded herself in the cloister, or deigned to shed her lights alone upon they whom chance and fortune had clothed in fine linen and purple, when pomp or wealth were conditions precedent to intelligence and education, and the mass of mankind were wrapt in ignorance, and the prolific train of evils ever the offspring of mental darkness stalked throughout the land. That day has passed and the enlightenment of the human mind has forced itself as a moral duty upon the world, and is acknowledged as an indispensable security to public virtue in public agents—our own and all the liberal governments of the age have learnt the trueism, that the real secret of their strength lies in the intelligence of the people —and if we may judge from the efforts now making to enlighten the human mind by the legislators of the present day, it will not be deemed chimerical to anticipate a condition of things in coming time, when education will be brought home to every cottage, and every cabin however humble it may be in our happy land. Who

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is there that can tell what results may flow from these philanthropic efforts? how many children thus blessed may not only be snatched from degradation and misery, but perhaps fitted for the highest offices of human life, and perchance many yet there may be, who by their integrity and intelligence having attained the highest honors of their country, will trace back their career and proclaim this Institution as the first great cause of their lofty estate. Well may we exult in Maryland my brethren in contemplating this view of our work in the Order, and with pride and pleasure review our cooperation in the efforts of mankind to enlighten the human mind. If there be any department of the Order, which has my enthusiasm more than another it is that which educates the orphans of our deceased brethren, and it is my ardent though humble prayer to Him who has promised to be a father to the fatherless, that he will prosper our efforts in this cause, and speed our career until we shall have furnished to our country hundreds of useful and patriotic citizens redeemed by the holy influence of education from ignorance and its fruitful consequences—then shall we indeed have received the richest recompense on earth of all our labours.

In this hasty yet correct review of the operations of our Order we find my brethren the most abundant cause of gratification, and we are most especially from the retrospect invoked to renewed efforts for the future. In the language of old we may say that we bear the trophies of our triumphs impressed in indelible letters upon our standards, not perhaps emblazoned upon the pages of history but engraven in the hearts of the relieved and perpetuated in the enduring gratitude of the multitude to whose wants and necessities we have administered. It is true that no stately monuments vainly or ostentatiously rise to mark our efforts in the cause of philanthropy, nor has the trumpet tongue of fame spoken honor of our Order as a messenger of peace, good will and benevolence to man, yet my brethren the work of its disciples have not been the less worthy, their relief the less soothing or redeeming in the hour of adversity and want than the deeds of many perhaps who are emblazoned in letters of gold, and in the world's good opinion *canonized* as benefactors of mankind.

Unmindful of these considerations we have pursued the even te-

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nor of our way, preferring that reward which springs from the consciousness of doing good and that renown which arises from the retrospect of time well employed and charities well directed. It is also true that our effort may not have attracted the eyes of the world or caught the gaze of they who regard display and parade as the proper evidence of the amount of benefit conferred, nevertheless although unseen, our aid *has* been substantially felt and gratefully appreciated; for it is the silent and unobtrusive dispensation of the gifts of this world, which gives real character to the donor, and makes the offering doubly acceptable to the recipient. Thus are charities more efficient, and the greatest amount of human misery best arrested.

In view then of the past looking to the present, and contemplating the future as we are justified in doing from our experience, is there a heart amongst us that does not swell with the liveliest emotions at the picture which is presented to our view? a picture my brethren which borrows none of its beauty from highly wrought colouring, which owes nothing to genius or art, and which is in no way indepted to talent or eloquence this day for its delineation, and which pourtrays an Order relying upon its own basis, dependant upon its own intrinsic excellencies, and sustained by the energy, enthusiasm and devotion of its own votaries, which now holds an enviable position among the benevolent institutions of the world, and is destined at no distant day to penetrate in its pervading character, almost every nook and corner of this vastly extending country.

Although much has been said and written against associations like ours and the evil spirit of intolerance and prejudice has been enlisted in the bitter warfare waged against them, yet we venture the assertion with confidence that submitting the operations of our Order to the test laid down in the unerring standard of divine law, "of judging the tree by its fruit," that few indeed will be the number of institutions whose claims to distinction are stronger, or more just than our own. This we assert not in the spirit of vaunting, but defensively in answer to such as abuse our Order.

Although we have been engaged in a cause emphatically of benevolence, in errands of charity and relief, yet we have been opposed in the pursuit of these good works and our principles and objects

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have been denounced in no unsparing or qualified terms. Such has been the reward of every work of human benefaction from the earliest time. Rivers of blood have been made to flow in fanatical crusades against religion herself. Rome in the day of her proudest estate gave birth to the axiom of the Ingratitude of Republics, and he whose eloquence and patriotism saved his country from the deep conspiracy which was hastening to the overthrow of its liberties, was among the first to be made an example of this sophism. Yet while the ephemeral liberty which he struggled to maintain soon passed away, and the gorgeous beauty of the "mistress of the world" faded in the lapse of time, veneration and piety have embalmed in the memory of the learned the name of the distinguished defender of his country, and the jurisprudent at this day loves to dwell upon the recollections of him who is among the brightest ornaments of literature, and of political and moral science. I need not recapitulate in more modern times the name of a Howard, a Fenelon, Franklin, Davy, Penn, Hume, Clarke, Wesley, and a host of other distinguished men, who have respectively each in his particular sphere shed lasting lights upon philanthropy and morals and who have received as a recompense from the morbid sentiments of men not unfrequently insult added to injury in the course of their career—a recapitulation of their respective trials would but be a repetition of the ills of human nature and all here well know that it is enough to announce to the world any new object of benefaction to bring forth innumerable conflicting interests from men who ignorantly imagining that it will perhaps injure their particular creeds or principles, or who wickedly designing to arrest every object of benefit which may throw them in the shade, set about their opposition with indiscriminate weapons of attack. Let us not therefore my brethren be surprised or discouraged at these things, but gathering consolation from the experience which the past affords us, pass unheeded all such aspersions, and Time the great mirror which strips all things of disguise, and faithfully reflects the integrity or dishonesty of man's acts, will shew forth the Order of Independent Odd-Fellows with the multitude of blessings which it has scattered through the humbler walks of life in its true and native colours.

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HYMN.

Heavenly Father! sovereign Lord,
Be thy glorious name adored:
Lord, thy mercies never fail:
Hail! celestial goodness, hail!

Though unworthy, Lord, thine ear,
Deign our humble songs to hear;
Purer praise we hope to bring,
When around thy throne we sing.

Then with angel harps again,
We will wake a nobler strain;
There, in joyful songs of praise,
Our triumphant voices raise.

ORATION, BY BROTHER JOHN S. TYSON.

Ladies and Gentlemen, and
Brethren of the Independent Order of Odd-Fellows:

By the kindness of my brethren I also am honored with the duty of addressing you. As in most of the relations of life, whether permanent or temporary so in this of speaker and audience, there is a reciprocity of duty. It is my duty to exert to the uttermost, my humble efforts to enlighten you on the subject which properly belongs to this occasion; it is yours to listen to me with patient attention. This is all I ask, and I ask it of all, whether you be of the brethren, of the household of the brethren—their wives their children or friends; but more especially of you strangers to the principles of our Order, whom some good feeling, kindred to that which warms our own bosoms toward you has led to mingle in the communion of this day! We wish to make a further progress through your hearts. And should there be any whom curiosity (laudable no doubt) has brought within these walls, they have only to open their eyes, and they will see before them and beneath them and on every side, and they will have in their own consequent reflections excitement enough to a patient attention to the expounder of the great moral phenomenon of Odd-Fellowship. *They* will ask with earnestness, Whence has arisen this mysterious Order? and what

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is to be the end of them? Whence have they patented this vast and complicated machinery, and for what purpose? These are the very questions which I design to answer. *Whence has arisen this mysterious Order?* We say, in Heaven. It has God for its author: not only because he is the author of every thing good; but also because in the rise and progress of the Order, we see the special working of his Almighty hand.—He is our ALPHA and OMEGA.—The history of the first organization of the Order, is lost in the darkness of antiquity. Its true name,—its original title, which would indicate the language in which it was first proclaimed, is lost to us; lost in the general wreck of nations which ensued the irruptions of those multitudes in the latter days of Rome, "which the populous North poured from her frozen loins to pass Rene and the Danaw, when her barbarous sons came like a deluge on the South, and spread beneath Gibraltar to the Lybian sands"—They tore to pieces the unresisting nations, and then tore each other, like wild beasts of the wilderness of different species and equal ferocity over a slaughtered hind, struggling for the spoil. An Egyptian darkness pervaded the nations. A living sea in night and horror raged over Europe, chaos was come again. Till at his bidding, who rules in chaos as in order, confusion ceased "and wild uproar stood ruled." Is it surprising that, amid this general destruction of almost every thing else the original name and early history of our Order should have been lost,—that it should have been compelled to take a new name, and begin a new existence. The wonder is, that the Order *itself* was not sunk in the general annihilation. Perhaps the old title being in a proscribed tongue, the new one was but a translation of it; perhaps the conquerers receiving the mysteries of Odd-Fellowship from the conquered, scorned to be named in a language which they despised, and stamped the Order with their own superscription:—certain it is the name we bear, *odh*, is taken from the language of that people who conquered the feodal conquerors of Rome, and who from the ninth to the eleventh century ruled the destinies of Europe. The word odh, ode or hode (now corrupted to odd) was the term of our designation at that period, it is of German origin and means simply *military tenure*—whence the terms Fee-hode or Feod and Feodal. Odh-Fellowship—was a fellowship confined to those who held by the honorable tenure of military service—and was no doubt

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used as the means of preserving the freedom of the tenants against the encroachment of Feodal power—or the tyranny of their chief Lords.

Whatever therefore is venerable in antiquity belongs to this Order; if time be a test of goodness Odd-Fellowship having stood the test, claims the title: if what has existed in all nations and through all ages shews by its endurance and universality that it is adapted to human nature,—then is Odd-Fellowship suited to mankind: if so it is a blessing and not a curse, a good and not an evil.

It is not necessary in answer to the question, whence has arisen this mysterious Order? to trace further our European history, or to shew the present condition of the Order in the *old* world: nor is it *proper* on *this* occasion,—the anniversary celebration of the rise of Odd-Fellowship in the *Western* world;—but I *will* say that in the Eastern world, it is flourishing beyond all former example, and that it flourishes most where the people are most enlightened; its progress is freest, where the people are free; in England especially, where there are eight hundred Lodges, with a vast revenue for charity, and where in the city of Manchester alone, there are seven thousand Odd-Fellows.

The greatest prodigy—the great moral phenomenon—the humble origin and gigantic growth of Odd-Fellowship in America is now to be explained. Charge me not with superstition when I say that heaven had a hand in these events, and that Wildey in planting the seeds of Odd-Fellowship in this congenial soil, was but a laborer of the great husband-man, whose fields are the planets and who holds in the hollow of his hand the secret sources of fertility. Both in the natural and the moral world, the beginning of the Almighty's works are small and imperceptible—its progress sure, its consummation grand. Look at the acorn, the squirrel may pierce at a single thrust and the new born babe may hide it in its little grasp—planted it springs up a tender sprig; hardened by a hundred winters, fertilized by a thousand rains, warmed by the ever rolling sun and cheered by the inspiriting breezes of heaven, it becomes at length the mightiest tree of the forest, the oak of centuries. Look at the little fountain that refreshes the traveller in the wilderness: the antlers of a single deer overshadow its whole circumference,—the

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buffaloe can drink it dry; it flows along, receives its little tributaries in its progress, it grows as it advances till it becomes a torrent, and then a navigable water, and at last a mighty river, on which proud navies ride; and that which at first could not reflect the antlers of a single deer now takes in the whole concave of heaven.

Just so is it in the moral world, and instances are innumerable—The vast territory of this union was once the domain of a foreign monarch, and the people who inhabited it were his willing subjects, and no one even *dreamed* of rebellion or independence. An insignificant tax is devised, trifling in amount, trifling in its origin, but touching a mighty principle. The voice of complaint at first feeble, by degrees swells upon the breeze until it rolls through the land like the roar of a thousand cataracts—complaint calls forth increased agression—agression begets resistance—resistance war, and war ends in the triumph of liberty and the establishment of a mighty republic. Was not the author of the christian religion a poor and despised Na zarene—born in a manger, the son of a carpenter? and were not fishermen his disciples? and yet how soon did christianity subvert the religion of the pagan world! how has it lasted and grown and spread,—visiting every corner of the earth and triumphing over the ignorance and superstitions of men! Such was the origin and such has been the growth of Odd-Fellowship in America.

The command to found this Order came not in the storm—it was not heard in the earthquake, it was not seen written on the face of heaven in words of fire, but was whispered in the ears of a humble individual—a poor wanderer in that still small voice, which the prophet heard when he stood a solitary mourner over the sins "of alienated Judah"—Odd-Fellowship was not in the mind of that poor wanderer when he conceived the idea of emigrating to this land. He came to practice his mechanic art and visions of wealth no doubt rolled before his ardent eyes. These soon faded into gloom; for the moment he arrived he learned that his was a trade wholly useless in America. In his distress he naturally sought for sympathy, and thought to find it in an Odd-Fellows' Lodge. What was his surprise therefore when he found that there was no such Order in the city of Baltimore! how was he thunderstruck when he was informed that there was no such Order in the United States or in the West-

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ern world! Then it was that the secret and silent but powerful voice of duty whispered its command in his ear to found on this mighty continent and first in our beloved city the Independent Order of Odd-Fellowship.

Although there were no Lodges in this country he made sure of finding Odd-Fellows—yet even in this he was almost frustrated, and it was not until he had made proclamation through the newspapers of the day for the dispersed of the brethren to assemble that he was enabled to greet a single brother—and then out of a population of eighty thousand souls, but four could be found. One more was wanting. But soon *he* came across the Atlantic and Washington Lodge, No. 1, was formed—(there it sits before me with its ensigns and regalia—there sits the van-guard of the American army of Odd-Fellows—the nucleus of a mighty lamina)—and thus was planted the seed of that immense tree whose height now reaches towards heaven and the sight thereof from ocean to ocean, the leaves whereof are fair, and the fruit thereof much, and in it is meat for all.

The growth of Odd-Fellowship in America is almost without a parallel in history. In Baltimore alone there are upwards of four thousand members. In Pennsylvania it has taken a most surprising growth, in New York also, and in Ohio—in almost every State in the Union and in Canada, numbering perhaps two hundred Lodges in the short space of seventeen years. Do you now ask *What is to be the end of them?* Why this is but the beginning. They will end when your country ends—They will cease to grow when the people of this country shall cease to multiply. Odd-Fellowship is identified with your national existence. It grows with the growth and strengthens with the strength of this mighty people. This people before the close of this century will number two hundred millions. Where there are now hundreds of Odd-Fellows there will then be thousands, where there are thousands there will be millions. These will turn their eyes and bow their hearts towards this State and this City in the East, as the dispersed of Israel toward Judah and Jerusalem, where first was taught how good and how pleasant a thing it is for brethren to dwell together in unity, and where first descended the dew of Hermon and the dews of Zion.

It is not in the spirit of vain-boasting that I have thus spoken of

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the rise, progress and future destiny of this Order, but for the purpose of bringing you to this conclusion, that as this Institution has stood the test of time, as it has increased with so wonderful a growth from so small a beginning and is still taking gigantic strides, and (I may add) as it has always numbered in its ranks multitudes of the wise and virtuous—it must be good. If it were evil—if it were only indifferent—if it were the work of man, it must have perished long ago, in the general wreck of evil, indifferent and merely human inventions. But it is the work of God and therefore it stands; and will continue to stand, like his own Alps or Andes rock-ribbed and lasting as the sun.

I have shewn whence we have patented this vast (but *not* complicated) machinery. I will now shew for what purpose. That purpose is HUMAN *happiness*—and in working out human happiness all the human virtues are the materials we employ. And paramount over all, as no man can be right towards his fellow-beings who is wrong towards GOD, as it is through him our common father, that we all are brethren, (if any man say he loves God, and hateth his brother he is a liar,) so we are first taught to reverence and love our great Creator. We reverence him as a being of infinite power and wisdom, God of the hosts of heaven and earth, who gave a law to the sun that it should not pass his commandment, who hurls the comet like a projectile in its course, "who stilleth the noise of the winds the noise of the waves and the tumults of the people"—"concerning whom our soundest knowledge is, to know that we know him not as indeed he is, neither can know him: and our safest eloquence concerning him is our silence, when we confess without confession, that his glory is inexplicable, his greatness above our capacity and reach." In comparison with him we feel our utter insignificancy; every moment of our lives we have cause to acknowledge our total dependence upon him. We know that in his hand are all the issues of life and death, and that he has only to will it, and the myriads that are on the face of the earth would pine away and die "like infants at the withered breasts of their mothers." Thus we are taught humility; but without fear, because we know him to be a God of benevolence. It is therefore especially that we love him. When first we saw the light we knew nothing and were

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wholly helpless. Yet he gave us instinct by which we could take our food, he provided the ready milk in rich exuberance, for our sustenance, and gave to a mother's heart the strongest of human sympathies for our protection. He provided breath for our nostrils and sleep for our eyelids. He gave us the light of heaven and the kindly influence of the seasons; and for future sustenance, the beasts of the field, the fowls of the air, the fishes of the sea, and every green thing which liveth upon the earth. Thus we are taught benevolence to man. God formed us for society and shewed by his love for us that we should love one another. This is the exalted source of that CHARITY which is the soul of our Order. With us it is a duty both to God and man. We love God because he first loved us; we love our brother because he in common with us is the object of the Love of God. It is a pure, a disinterested, a holy feeling. And Charity if it be not the only human virtue, is the Queen of all the rest, and sways them at her command. It is thus that we promote human happiness by means of all the virtues.—With Odd-Fellows charity is not a mere theory—an empty profession, it is the very business and only business of the Order. It is not casual or capricious, temporary or occasional, but sure and lasting. Look at the parched and thirsty earth, the flowers droop the green herb sickens, like the poor patient it is intended to relieve—all vegetation languishes—Will it die? Oh no! The muttering thunder beneath the horizon already announces the approach of the kindly shower that shall saturate the universal thirst of nature. As surely, as effectually as the clouds of heaven shall pour forth their treasures upon the famished earth, so surely, so effectually shall the blessings of charity descend upon the distressed Odd-Fellow, the widow of a deceased brother—his family of helpless orphans. The certainty of our charity is one of its chief glories, and is that in which it transcends all other charities. When casualty or sickness or misfortune falls upon a brother, and he is deprived of the use of those physical powers which were essential to the support of his family and which he had used as a faithful agent, his misfortune, *alone* sufficient for endurance, is not embittered by the additional agony of reflecting that henceforth he and his family are mendicants, that he will become the prisoner of public charity within the

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walls of an alms-house, separated from the partner of his bosom, herself an outcast; his sons whom he thought destined to become independent freemen, holding in their grasp a constituent portion of the sovereignty of this nation, reduced instead, to the condition of humble dependants upon the will of a master; his daughters——— but I will proceed no further in this dark picture; suffice it to say, no evil forebodings haunt his mind—he knows that he is bound to his brethren in a covenant of charity, that they are bound to relieve him, that it is honorable in him to be relieved, and that relief will come—to *him* while he lives, to his family when he dies—his house shall not be broken up, his name shall not be lost, his son shall succeed him, and the glory of the latter house shall transcend that of the former. Odd-Fellows are not satisfied with furnishing physical aid—material sustenance to the orphan and destitute children of the brethren, they feed their souls while they clothe and feed their bodies. In this respect we stand at the head of all the charitable institutions of all the governments on earth,—even our own, the most perfect that ever existed. Public schools there are in almost all countries, schools called primary are established in this—where the child pays but a trifle, perhaps nothing, in money. But do these governments, does *this* government provide food and clothing, the articles of life and health for the poor boy while he is giving his own, nay his parents' time to study?—More than this, do they provide sustenance for the poor parent while his stay and support is away? Alas! this never entered into their warmest conceptions of duty—their wildest dreams of benevolence. It was reserved for this Order to lead the van in this new career of charity; to act as the pioneer of nations, to form a new era in the history of man. It acts upon the principle that every child born in the community, stands in relation to that community as a son to his father, and that the community is bound to do for this child all that a parent should, to feed, to clothe, to educate him to the utmost limit of its ability. The poor pittance per month given to the shoolmaster is but a trifling item in the account—the food and clothing of the child, and the parents' support while deprived of the labor of his offspring constitute the great expense of the child's education, and this we pay—this is paid by no government on earth and yet it is

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an obligation as sacredly binding on every government as any single one of those duties commonly deemed the most imperious. It is both a moral and political duty—it is a moral duty because every child is naturally a dependant on the community; the duty of protection, inherent and imperative, being the foundation whereon is to be built the obligation of allegiance on the part of the child, when time shall have ripened him into the citizen. It is political, because every State is bound to consult the best means for its future support and prosperity, and where are these to be found if not in the improved mental and physical powers; and above all, in the perfected moral character of its citizens. The theory and practice of Odd-Fellowship is hastening the day, when such shall be the settled policy of this government. May they stimulate the people, until they shall, through the omnipotent power of the ballot-box, compel their rulers in this behalf to consult the true glory of the republic, until the practice of Odd-Fellowship becomes the policy of the nation.

There is one consideration connected with the subject of the influence of Odd-Fellowship upon the character and destiny of this nation, different from all the former and to my mind of vast importance, and which regards it as one of the most powerful supports of our national existence:—The different Lodges in each State form the Grand Lodge of that State, all these different State Grand Lodges constitute together the Grand Lodge of the United States.—It is thus that the existence of Odd-Fellowship in America is identified with the existence of the Union. Here then we have a mighty bond of safety to the nation, stronger if possible than patriotism because it is the bond of brotherly love. Every Odd-Fellow thus stands doubly pledged to maintain the integrity of the Union. And it is a pledge that he will be ever ready to redeem. Should the day ever come (which Heaven avert) when rebellion from the North or from the South shall rear its horrid front against this confederacy, and threaten its destruction, it will behold this Order in panoply around it, and the swords of a hundred thousand Odd-Fellows gleaming in its defence.

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DOXOLOGY.

Praise God, from whom all blessings flow,
Praise him all nations here below;
Praise him above, ye heavenly host!
Praise Father, Son and Holy Ghost!

CONCLUDING PRAYER, BY BRO. L. S. EVERETT.

O, thou, who dwellest in the heavens! we bow in humble reverence before thee, the holy one, to offer the tribute of our gratitude for the multitude of blessings which thou hast freely bestowed upon us. We adore thee as a being of infinite and impartial benevolence; and, surrounded as we are by innumerable expressions of thy love, we are reminded that it is our duty, and our exalted privilege to love thee with our whole heart, and with our spirits which are thine. Nor would we forget that the most acceptable service we can render to our great Benefactor, is to promote the welfare and happiness of thy children. And, believing, as we do, that the Institution to which we belong is calculated to mitigate the sorrows, and multiply the enjoyments of our fellow-beings generally, and of those, more especially, who are bound to us by the ties of nature and affection, we look to thee for thy blessing, and that help which is indispensable to the success of our benevolent undertaking. Vouchsafe, eternal Father, the light of thy countenance, and the reviving influences of thy grace. In all our efforts to do good, may we be directed by thine unerring wisdom. Let an inheritance of blessings be the portion of those who have toiled most disinterestedly to establish the principles upon which our Institution is based. Remember in much mercy the widows and the fatherless, and shield them from the evils to which they are exposed. Hasten the time when charity, kindness and good will may every where abound. Conduct us safely through the vicissitudes of life—sustain us in the hour of our final dissolution—and, in the morning of the resurrection administer unto us an abundant entrance into thy peace giving presence,—and thine will be the glory and the praise, world without end—*Amen.*

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In the afternoon of the day a very large number of the brethren repaired to the Saloon of the Law Buildings, where a rich and inviting dinner was spread before them, to which with appetites not a little sharpened by the fatigues of the day, the brethren sat down after a blessing invoked by Rev. brother L. S. Everett.

P. G. Sire Thomas Wildey presided, supported on the right by D. G. Sire John Pearce of Pennsylvania, and P. G. Sire James Gettys of the District of Columbia; and on the left by P. G. M. James L. Ridgely and brother L. S. Everett of Maryland. P. G. M. Henry S. Sanderson chief marshal of the day, P. G. Jacob Deems aid, and P. G. M. Samuel Lucas officiated as Vice-Presidents. After the clearing of the table the following regular toasts were pledged to, each followed by appropriate music from brother Roundtree's excellent band.

1. The day we celebrate—associated with the loftiest principles of man, the holiest feelings of the human heart—*Charity*—welcome indeed its return. *Tune*—America, Commerce and Freedom.

2. United States of America—*Odd* in its origin, *Odd* in its progress, *Odd* in its principles—*Odd* indeed that government where all men are equal. *Tune*—Home, Sweet Home.

3. The memory of the illustrious Washington—the first, the greatest, the purest *Patriarch* of Liberty.

Tune—Washington's March.

4. The President of the United States. *Tune*—Hail Columbia.

5. 1819—the past. 1837—the present; let the tree be judged by its fruits. *Tune*—Auld Lang Syne.

6. The Brethren throughout the globe—you are commanded to visit the sick, relieve the distressed, bury the dead and educate the orphan. *Tune*—Odd-Fellows' March.

7. Odd-Fellowship—may her votaries ever remember "that to be an Odd-Fellow in spirit and in truth is to be a good-fellow."

Tune—O'er the hills and far away.

8. Education—a primary object of the Order in Maryland. The intelligence of the people is the bulwark of the government.

Tune—Peaceful slumb'ring on the ocean.

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9. Patriotism—handmaid of Charity—the brightest gems in the arch of Virtues; inculcated by Odd-Fellowship.

Tune—Know ye the Land.

10. Truth—let every Odd-Fellow revere it not only as a virtue, but for the mists and shadows which it has driven from the public mind as to the principles of our Order.

Tune—Here's a health awa'.

11. The fruits of Odd-Fellowship—behold the afflicted comforted, the widow's tears dried up, the orphan educated and supported.

Tune—Pleyel's German Hymn.

12. The Grand and subordinate Lodges throughout the Union—may the three links which unite them forever be kept bright, and never corroded by contention. *Tune*—O! 'tis Love, 'tis Love!

13. The Fair—the first, the noblest gift of Heaven—formed to mould our hearts and assuage our griefs; their exclusion from the moral world renders life as cheerless as the absence of the sun from the physical world—although last on our list, fair daughters of Columbia ye are first in our affections. *Tune*—Drink to me only.

The following volunteer toasts were then drank—some of which are not accompanied with names, and of course we will be excused for the omission.

By P. G. M. Sanderson. Our visiting brethren—the Order in Maryland will hold in grateful remembrance their presence this day, as an earnest of their attachment to the interests and welfare of Odd-Fellowship as a *whole*, unrestricted or uncircumscribed by State lines or limits.

[D. G. Sire Pearce of Pennsylvania responded on behalf of the visiting brethren to this sentiment, expressing the unfeigned satisfaction with which it was received, and with much feeling gave his assurance, that no other principle animated them, or should animate every true Odd-Fellow than the universal prosperity of the Order in the North and in the South, in the East and in the West, and offered in conclusion the following sentiment:].

The universality of the Order—may the dews of Heaven cherish it throughout the globe.

By P. G. Sire James Gettys of the District of Columbia. The

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health of the founder of Odd-Fellowship in America, P. G. Sire Thomas Wildey.

[P. G. Sire Wildey returned his thanks for the honor which by the sentiment proposed to his health had been done him. He thanked a kind Providence that his life had been spared to witness the consummation of his hopes in the cheering success which had crowned his labours in the cause of Odd-Fellowship. He would not attempt to disguise the fact, that his feelings on this occasion were much excited by the soul stirring spectacle which he had witnessed this day, and when he compared the condition of Odd-Fellowship now with its position eighteen years ago, the contrast was overwhelming. So far as the sentiment had designated him as the instrument in originating the Institution it was true, yet it would be unjust to withhold from the brethren who were early in the field of labour with him, and who still continued to weary not in the work, much of the credit for the present general prosperity of the Order; he begged therefore to be permitted to offer the following toast:]

The health, happiness and prosperity of my fellow-labourers and coadjutors in the cause of Odd-Fellowship.

By P. G. McGraw, of Virginia Lodge, No. 1. The Orators of the day—may they live to see many returns of the anniversary of our Order.

[Brother John S. Tyson made a brief reply on behalf of himself and P. G. M. Ridgely who had retired expressive of his feelings, and gave the following toast:]

The union of Odd-Fellows in America—may it last as long as the union of these States, and the union of these States may it last forever.

By P. G. J. Deems. P. G. M. James L. Ridgely—no *gas* light member; always to be found by *day* or by *night*, when his brethren need his services.

By P. G. George K. Quail. P. G. Sire Gettys—his public as well as private virtues endear him to the Order.

[P. G. Sire Gettys expressed his gratification at the sentiment, which he felt was undeserved, however devoted his attachments to Odd-Fellowship had been, and offered the following:]

Our Order—the gratitude of the thousands to whose wants we ad-

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minister, may it stimulate us to unwearied industry in advancing its empire.

By P. G. Samuel R. Abbott. Our Brethren of the West—with hearts and souls as mighty as their forests.

By G. M. Neilson. Our visiting Brethren—may the bonds which have drawn us together this day continue to unite us, until the spirit of Friendship, Love and Truth shall pervade the land.

By P. G. M. Sanderson. The "Covenant"—we recommend it to the enemies of our Order in the spirit of Charity; let them not condemn until they have been informed.

By brother George W. King. The Vine of Odd-Fellowship—may it continue to flourish and expand until it overshadows the earth.

By P. G. John Ewin. Odd-Fellows throughout the globe—"be not weary in well doing."

By P. G. John Wonderly, Jr. Our absent Brethren.

By brother A. Dunan. The Star of Odd-Fellowship—may the brilliancy of its rays serve to enlighten the rising generation.

By P. G. Jacob Deems. Odd-Fellowship—we pity those who abuse it; "they know not what they do."

By P. G. Thomas Bond. Odd-Fellowship—the cement which binds man to man; and he that acts as is the duty of an Odd-Fellow is a man indeed.

By P. G. J. Patterson. Odd-Fellowship as an infant, with the fostering care of Friendship, Love and Truth, has matured to virtuous manhood.

ANNIVERSARY OF ODD-FELLOWSHIP,

CELEBRATED IN CINCINNATI.

It is with feelings of no ordinary delight that we copy from the Cincinnati Daily Republican the proceedings of the late celebration of the Anniversary of Odd-Fellowship in the United States, in that city. It will be seen at once that the true feeling which should animate the votaries of Odd-Fellowship every where, pervades the

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whole Western country. We ask the favor of a copy of the oration and other proceedings.

INDEPENDENT ORDER OF ODD-FELLOWS.

The Eighteenth Anniversary of the introduction of the Order into the United States, was celebrated in this city on Wednesday last, the 26th inst., by a public procession and an oration.

The members belonging to the city, joined by visiters from Louisville and Covington, Ky., Madison and New Albany, Ia., Dayton, O., and other places, assembled at the Hall at half past 8 o'clock, A. M. After being formed into line by P. G. Wm. Doty, Grand Marshal, and P. G. James Read, Assistant Grand Marshal, the procession moved, accompanied by three bands of music, to the Second Presbyterian Church, where an appropriate oration was delivered by P. G., M. N. McLean. The procession then returned to the Hall and was dismissed.

At 2 o'clock the members, together with several invited guests, repaired to the Exchange Hotel, and about four hundred sat down to dinner—P. G. David Churchill, President of the day, assisted by P. G.'s George Holt, S. G. Dinsmoor, D. Robinson, L. J. Langley, T. Sargeant, E. H. Wells, C. J. W. Smith, D. A. Sanders, and brother J. Harrison.

After dining an adjournment was made to the Tremont House, where the following regular toasts were drank:

1. The introduction of the Independent Order of Odd-Fellows into the United States—may its Anniversary ever be recollected with due respect, and celebrated with that decorum and friendship becoming good Odd-Fellows.

2. Past Grand Sire Thomas Wildey, the founder of Odd-Fellowship in the United States—his name will ever be remembered by the members of the Order with friendship and esteem.

3. The Grand Lodge of the United States—may its Annual Sessions be fully attended, and the business of the Order done without procrastination.

4. The Independent Order of Odd-Fellows—may its members carry out the principles of morality which it inculcates, and prove by their correct deportment the purity of its benevolent intentions.

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5. The three links of Odd-Fellowship, our bond of union—they can never be riven by enmity, nor torn asunder by dissensions, while we remain true to ourselves and the principles of our Order.

6. Our visiting brethren, who have joined us in the celebration of this anniversary—we bid them welcome, and hail them as worthy associates in the great cause we are united to support.

[After this toast the D. G. M. of Kentucky, A. W. R. Harris, made a few remarks relative to the Order.]

7. Our Motto: "Friendship, Love and Truth"—may the members of the Order prove by their conduct, that it is not only professed, but strictly adhered to.

8. The widows and orphans of Odd-Fellows—may they ever receive protection from the Order to which their departed relative belonged.

9. The Heart and Hand; the first prompts, the latter performs—may the all-seeing Eye ever watch over and guide them in the path to duty.

10. Benevolence, one of the grand principles of our Order—may it be free and active in the hearts of all mankind, without reference to sects or societies.

11. The "Covenant," a periodical devoted to the cause of Odd-Fellowship, published in Baltimore—may its editor, P. G. M. James L. Ridgely, never lag for matter or be obliged to stop for want of patronage.

12. Our Cincinnati guests—although not Odd-Fellows yet we believe them to be Good-Fellows; we therefore hail them as friends, and bid them welcome to our festive board.

[After this toast a few pertinent remarks in reply were made by Rev. Robert Punshon.]

13. The Fair—God's first gift to man, a link in affection's chain that adversity can seldom break; and without which that chain could not exist—"They are the only endurable aristocracy who elect without votes, govern without laws, and decide without appeal."

N. B. After each of the foregoing regular toasts, an appropriate piece of Music was performed by the band in attendance.

The following Volunteer Toasts were then drank:

By P. G. Wm. H. Bell, of Louisville, Ky. Cincinnati, Covington

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and Louisville Odd-Fellows—may the present unity existing between them never be broken till time shall sever the links that bind them.

By P. G. M. Samuel Peal. May the principles of Odd-Fellowship, like the tree of Liberty, be planted in the centre of the earth, and extend its branches from Pole to Pole.

By Bro. Mark P. Taylor. P. G., M. N. McLean, Esq. orator of the day—his able address in behalf of Odd-Fellowship deserves the thanks of every Odd-Fellow.

By P. G. W. H. Walker, of Louisville. Cincinnati, the Queen City—her daughters are queens, in their purity and loveliness; her sons princes in courtesy and hospitality. Hurra for Odd-Fellowship!

By Bro. T. T. Saunders, of Virginia. Odd-Fellows—may the greatest *oddity* of the *oddest* of them be a strict adherence to the principles inculcated by the institution.

By P. G. L. J. Langly. The brothers of the I. O. O. F. throughout the globe—may they never forget the three links which bind them together, Friendship, Love and Truth.

By P. G. Wm. H. Granger, of Louisville. The Odd-Fellow's Lodge, a place sacred to good-fellows—may Vigilance be the Guardian, Truth the Warden, and Honor the Noble Grand, so that the door may never be *tiled* against a worthy applicant.

By P. G. James Read—The Odd-Fellows in Louisville and Covington—brotherly love and friendship their motto, benevolence their practice; may the want of means never impede their good intentions.

By D. G. M., A. W. R. Harris, of Ky. The Grand Lodges of Ohio and Kentucky—may they unite in promoting the benefits of benevolence in all its purity throughout the great valley of the Mississippi.

By P. G. Wm. Doty. The Patriarchs of our Order, their duties being arduous, may they be endowed with wisdom to perform them and a disposition to pitch their tents in pleasant meadows by the still waters, the stream whereof maketh glad the whole heritage.

By Br. D. Sayer, of Louisville. The Order of Odd-Fellows—may they ever remember that Friendship, Love and Truth are the enduring bonds that knit them together as one indissoluble and indi-

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visible fraternity, whose great object is peace on earth and good will to man.

By P. G., C. J. W. Smith. P. G.'s Doty and Read, Marshalls of the day—the able manner in which they have performed their duties this day, deserve our thanks.

By P. G. J. Ernst. Odd-Fellowship—pure and unsophisticated in its principles, the first lectures imparted to the newly initiated, are benevolence and charity, and none know so well how to appreciate it as those who have tested it.

By Bro. John D. McIntosh. May those who fall by misfortune be lifted up by the hand of friendship.

By P. G. Wm. Doty. *Louisville, the pride of Kentucky*—we hail her sons who have joined us in the celebration of this day, as worthy coadjutors in the great cause we are united to promite.

By Bro. Peter Early. Honor, Virtue, Liberty and Independence, the concomitants of the principles of Odd-Fellowship.

By P. G. James Read. P. G. David Churchill, President of the day—his indefatigable attention in the celebration of this Anniversary, together with his exertions for the benefit of the Order generally, entitle him to our sincere thanks; may his exertions ever be crowned with success.

By P. G. David Churchill. The Independent Order of Odd-Fellows—may the anniversaries of its introduction into the U. States be celebrated from time to time, with that decorum which will stand the test of censure.

By Bro. Joshua Jones. Odd-Fellows—may they never feel want nor want feeling.

By Bro. C. S. Early, of Louisville, Ky. Mutual Independence—may it be the glorious destiny of our society, to produce and keep alive those feelings of friendship and cordiality that should ever subsist between the pride of the "Buckeyes" and the glory of the "Corn-crackers."

By P. G. David Churchill. The "Buckeyes" of Ohio, the "Corn-crackers" of Kentucky and the "Hoosiers" of Indiana, forming the three links in celebrating this anniversary—may their union of good feelings this day evinced never be dissolved.

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By P. G. A. H. Harvie. The Horn of Plenty—may the abundance of which it is an emblem invariably reward honest industry.

[Capt. A. Bowman on being called upon by some of the brethren and toasted, after a few appropriate preliminary remarks, offered the following patriotic toast:]

By Capt. A. Bowman. The Banner of Odd-Fellowship; in days of peace when its folds are given to the "summer breeze," and the eyes of *Brothers* beam with cordial *Friendship* as they interchange glasses—may the same feeling of patriotism pervade the bosoms of *American citizens*, should unfortunately at any time, the *great banner* of our country be unfurled in defence of Liberty and Equal Rights.

By Bro. Morrison, of Louisville, Ky. Our Order; whose foundation is Friendship, whose top-stone is Truth, united by the strong ties of Brotherly Love.

By P. G. James Read. Absent and visiting brethren, their wives and families—may poverty always be a day's march behind them.

By P. G. Joseph Metcalfe, of Louisville, Ky. The great principles which unite us, "Friendship, Love and Truth"—may they be as enduring as the divine source from which they emanated.

☞ In answer to the 3d, 12th and 17th Volunteer Toasts, a few brief and appropriate remarks were given by the Brothers toasted.

GRAND LODGE OF THE UNITED STATES.

This body held its adjourned annual session in the city of Baltimore on the 15th May, when were present a representation in proper person from Maryland, Pennsylvania, District of Columbia and Ohio, and by proxy from Kentucky and Louisiana. The business of the session was confined to the reception of the report from the committee charged with a visitation to the State of New York with a view to the adjustment of the schism among the brethren in that State—this report after having undergone an *essential* modification was concurred in, and a preamble and resolutions adopted which we conscientiously believe under all circumstances was due to the

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dignity of that body, and to the justice of the case. A committee consisting of P. G. Sire Wildey, P. G. Sire Gettys, Representatives Pearce, Lucas, Sanderson and Ridgely were appointed to repair to Poughkeepsie in the State of New York, and having given at least one month's notice through brother Van Vechten of Albany and brother Leise of the city of New York to all the Past Grands of the State, of their intention by authority of the Grand Lodge of the United States, to make an effort to reorganize the Order in said State, respectfully to invite their co-operation by meeting them at Poughkeepsie for that end.

[Communicated for the Covenant.]

"FIREMEN'S LODGE" AT ALBANY, NEW YORK.

[We publish with pleasure the annexed letter and circular addressed to us by the committee of "Firemen's Lodge, No. 19, of Albany, New York," and as at present advised can perceive no objection to the plan proposed of combining the advancement of the public interest with the institutions of Odd-Fellowship. We have not now sufficient leisure to examine its probable bearing, or relation to the constitution and laws of the Order, but have no hesitation in commending the *motive* as among the most honorable of the human heart, that of "doing away the disagreeable quarrels which so frequently occur between rival companies of Firemen in our large cities."]

ALBANY, *May* 16, 1837.

Worthy Brother:

Herewith you will receive a copy of a circular which has been distributed among the firemen of this city with good effect, and we flatter ourselves to the mutual advancement of the good of our Order. It is the opinion of this committee that a *Firemen's* Lodge in each of the cities where Odd-Fellowship flourishes, would be the means of doing away (in a measure if not entirely) with all those disagreeable quarrels which so frequently occur between rival

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companies of firemen in our large cities while in discharge of their arduous duties at fires.

Should it meet your approbation, we should be pleased to see the circular published in your next number of the "Covenant," together with such remarks as you may see fit to make on the subject.

We are respectfully your's in F. L. & T.

HENRY C. SOUTHWICK.
GEORGE BRAINARD,
A. HEYER BROWN,
} *Com. from Firemen's Lod. No. 19, I. O. O. F., S. N. Y.*

[CIRCULAR.]

SIR:

A committee having been appointed to prepare a Circular for distribution among the several Engine, Hook and Ladder and Axe Companies of this city, informing them of the organization of a Lodge of the Independent Order of Odd-Fellows, entitled the FIREMEN'S LODGE, they take this method of respectfully requesting you to inform the Company of which you are a member, at their next meeting, that the Lodge hold meetings on the evenings of Friday in each week, at the Lodge Room, Stanwix Hall, for the admission of members; and also that you would request such of your members as are so disposed, to come forward and unite with this Lodge.

It is probably unknown to most of the Firemen, that the objects of Odd-Fellowship are of a purely benevolent character, and that there is nothing in it which can clash with the principles of any religious denomination whatever, and that the principal object of this Lodge in particular, is *union* among the Firemen; and if this experiment is successful, (of which there can be no doubt as the Lodge already numbers sufficient members to support it,) it will be more likely to bring about the DESIDERATUM than any thing which has been heretofore proposed.

Our benificence is not like that of beneficial societies in general, limited to our own particular members; a brother, though a stranger, and from whatever region of the earth, speaking even an unknown tongue, when in distress shares our benevolence, and receives such succor as his wants may require, and our circumstances permit.

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The sick among our brethren are not left to the cold hand of public charity; they are visited, and their wants provided for, out of the funds they themselves have contributed to raise; and which, in time of need, they can obtain without the humiliation of sueing for parochial or individual relief, from which the free-born mind recoils with disdain, until overwhelmed in insufferable want and misery. The desolate and friendless claim from us not only pecuniary aid, but personal attention; nor does our duty terminate with life itself: our care is extended to the remains of our departed brethren. We are obligated to attend, if need be, to the last solemn offices of the dead; to see them consigned with respectful decency to the bosom of our mother earth, where the last of human attentions cease.

To the living, our paternal solicitude is no less exercised—it is our enjoined duty to watch over the conduct of our brethren, even in their common intercourse with the world, as well as one with another, and to remonstrate with those who wander from the path of rectitude, or trespass on the rules of morality—such we wish the world to know we are, and to those who doubt, we condescend to say if you can bring the passport of merit, come and see.

Should any members of your company be desirous of obtaining further information respecting the rules and regulations of our Order, they are respectfully referred to your secretary, with whom the names of this committee have been left, and who will most cheerfully impart any information which can be desired.

Albany, April, 1837.

THE UNITED STATES—From Goethe.

America thou hast it better
Than our ancient hemisphere;
Thou hast no falling castles,
Nor basalt, as here.
Good luck wait on thy glorious spring,
And, when in time, thy poets sing,
May some good genius guard them all
From Baron, Robber, Knight, and Ghost traditional!

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AN ADDRESS,

Delivered by request of "The Grand Lodge of Independent Order of Odd-Fellows," in the State House at Annapolis, on the 25th June, 1832, on occasion of the granting a Charter to "Concordia Lodge, No. 17," of I. O. O. F.

BY BROTHER E. L. FINLEY.

My Friends:

This may be called emphatically the age of revolutions and of the march of mind. The spirit of the school-master is abroad upon the earth. The reign of mental slavery is at an end: and the intellectual spirit, free from submission to antiquated prejudices, thinks, and reasons, and acts for itself. It is the age of intellectual emancipation:—of moral freedom. No tyranny is recognized but that of *Truth*:—no despotism is legitimate but that of *Reason*.—Free enquiry is the ordeal through which every thing must pass. Investigation is the touch-stone to which every thing must be subjected. Truth, to be admitted, must pass through the ordeal of the one: Facts, to be sanctioned, must bear the impress of the other. Subjected to these principles, each system and theory finds its legitimate level: either sustained by its intrinsic merit, or discarded on account of its inherent faultiness. These are the distinguishing characteristics of the age: and the beneficial influences which they have exercised upon the religious, political and moral condition of the world are daily and practically experienced, and cannot be too highly appreciated. A spirit of religious toleration, enlightened by knowledge: and of charity and forbearance founded on the precepts of the Bible, has superseded that system of exclusive Christianity, which, alternately in the hands of Protestants and of Catholics, arrogated to its members the sole chance of salvation: a system, whose *argument* was the *Dungeon*: whose mode of *conversion* was the *Rack*. The emancipated Catholic:—the enfranchised Dissenter: and the liberalised Protestant, no longer in hostile collision, but in amicable communion with each other,—considerate for each other's faults, and tolerant of each other's errors,—are harmoniously engaged in endeavouring to work out the great scheme of man's re-

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demption. By an interchange of kind offices, they soften the asperities of the rugged road through life: cheering the timid and disconsolate—assisting the weak—and sustaining the helpless. They recognise that they are all members of the same family: each aspiring after the same great good; and willing and anxious that all should be partakers of it. To this enlightened and Christianised spirit, is to be attributed the wide spread and increasing spreading of the knowledge of the Bible, which by teaching man his relative rights and his relative duties, has given a new impulse and developement to every noble principle: and which, by breaking down those barriers, which the ignorance and the selfishness of his fellow-men had erected to retard his advancement, has contributed so much to meliorate the human family. Religious emancipation, and Political and Social freedom, are no longer mere sounding names,—denounced as revolutionary fantasies, which are calculated to destroy the harmony and good order of society: but they are substantial realities, securing to mankind the full fruition of those blessings which are consequent in their train. This same enquiring spirit, by piercing through the clouds of ignorance, which so long had obscured the human mind, and by disclosing to man a knowledge of his nature and his properties—of his privileges and his duties—has taught him the true position to which he is entitled in society: and at the same time has instructed him in the means by which he can attain it. The crumbling despotisms of the old world are rapidly passing away. Political oppression and misgovernment have been unable to stand the test of free and enlightened investigation; and new and improved institutions which have arisen in their place, based on the happiness of the people, are proud monuments of its reforming and regenerating influence.

Its career of improvement, however, has not stopt here. There is another Tyranny, as despotic in its character, but more immediately felt, which hung like an *incubus* upon the moral and social world: a domestic tyranny, whose foundation was prejudice: whose superstructure was intollerance: a tyranny which regulated man's social intercourse with his fellow-man:—which assumed to controul the best affections of the heart:—which would have confined the current of Benevolence to one narrow channel, instead of

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diverting its fertilizing waters into innumerable streams, wherever the aridity of the moral and social world required it.

This Tyranny repudiated every system of Benevolence which did not bear its countersign:—ridiculed as visionary every plan of improvement which differed from its own: and denounced as improper every attempt to benefit man's condition, which did not follow the narrow and contracted path which prejudiced self-sufficiency had marked out.

It was this same tyranny which embarrassed the first efforts of your missionary societies—your tract societies—your Bible societies—your Sunday and your free schools—and your various charitable associations, which like the stars in the "milky way" are illuminating and cheering the path of the way-worn pilgrim. Its contracted vision could not penetrate into that long vista of human improvement which was just opening to the moral eye; and where the light of these philanthropic institutions was beginning to reflect its most cheering radiance over the moral man, whom they had reformed, and over suffering humanity which they had relieved. It could not realise the force of that benevolence which, enlightened by knowledge, and stimulated by a sense of duty, is as diffusive as light, and is co-extensive with human necessities. Reducing every thing to the standard of its own contracted selfishness, every *improvement* was an *innovation*—every *novelty* was an *error*. It could not appreciate the beauty of that CHARITY, which, expansive as the wants which called for its exercise, was influenced by no difference of sect—by no distinction of persons:—which required no plea but the cry of distress—no reward but the relief of the sufferer.

How many schemes for man's benefit has it not endeavored to arrest in their course?—How many plans for man's melioration has it not tried to retard and embarrass in their progress?—Its efforts however have been unavailing. Its violence has been disregarded. Its misconceptions have been exposed. Its misrepresentations have been corrected. Its calumnies and its predictions have been triumphantly refuted. Philanthropists, rallying under one general flag, though with different names inscribed upon their banners, have gone forth "conquering and to conquer:"—subduing prejudices—enlightening errors—converting the sceptical—confirming the wavering—

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"growing with the growth" of man's necessities, and "strengthening with the strength" of their fellow-man's sufferings.

They have gone on with increasing and resistless energy, breaking down, one by one, the barriers which were opposed to them, until the steadiness of their course—the consistency of their conduct—the purity of their motives—the disinterested kindness of their zeal—and the great amount of individual happiness to which they have contributed, have gradually disarmed opposition of its front, and extracted from their enemies the venom of their sting.

To no association founded on Benevolence, and whose sole aim and objects are the good of mankind, do these remarks apply with more peculiar force, than to that which is known by the name of "the Independent Order of Odd-Fellows." And if I wished for a confirmation of the truth of the principles which I have advanced, and of the correctness of the inferences which I have deduced from them, I should find it in the large assembly which is now before me, composed of hundreds of "Odd-Fellows," who, instructed in the principles and familiar with the practices of the Order, are here ready to bear personal testimony to its merit;—and of strangers, who impelled by the spirit of free enquiry, have been attracted here to investigate its character, and to form their own unbiased opinion of its claims.

Only a few years have elapsed since the cry of "Odd-Fellowship" was first heard upon our shores. A few individuals, strangers from a foreign land, who had sought amongst us, "an asylum for the free and a home for the oppressed," met together. They recognised, and exchanged with each other, the signs and grasp of "Odd-Fellowship." They had practised its precepts in the home of their birth, and were anxious to extend its benefits to the land of their adoption. They were not men whose elevated rank, and ample means, would have given character to their project, and have ensured public approbation for their efforts. They were poor and humble men—gliding obscurely through life—connected with no tie but that of "Odd-Fellowship," and stimulated by no motive but that of philanthropy. They opened their first *Lodge* in the city of Baltimore. Whilst the mere worldling was absorbed in his own worldliness; and ignorant of want, was insensible to the wants of

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others, these humble disciples of the Order, unnoticed and almost unknown, proceeded quietly on, tilling the moral ground within the sphere of their influence, and sowing the seeds of moral and social benevolence. The seed which was thus sown produced a rich harvest for the labourers. Member after member joined this little brotherhood. Its benefits began to be experienced, and its objects and motives began gradually to be understood. As its numbers increased, new Lodges were successively formed, and a Grand Lodge was ultimately established. The spirit of the Fraternity was not long confined to our own State. It radiated and diffused itself through the adjoining States, prospering and disseminating its kind influences; and will, ere long, as I fondly anticipate, embrace the whole of our wide and extensive continent in its grasp.

I have not ascertained, from want of time and of opportunity, the number of its members throughout the United States; but in the city of Baltimore, where the Order was first established in America, and where its origin was so humble, and its numbers and means were so limited, it now contains two thousand five hundred active members; a body of men whose integrity of character—correctness of moral deportment—private and public virtue—and standing and respectability as good citizens, may fearlessly challenge a competition with all or any of the members of the numerous associations which are scattered throughout the land. This necessarily arises from the first and governing precepts of the Fraternity, for vice and immorality can find no kindred spirit in the principles of "Odd-Fellowship." Based upon *Morality* as well as Benevolence, those who wish to participate in its labours must approach its altar with pure hearts and with clean hands: they must be prepared to subject themselves to rigid scrutiny into their moral habits and character. It does not recognize the doctrine that "worthy ends may be effected by unworthy means," but regards the *moral force* of the individual worth of its members, as the greatest auxiliary to the attainment of its praiseworthy designs. Every form and ceremony—every type and symbol—of the Order, illustrate and inculcate some great moral duty. Every motto which is inscribed upon its banners is commemorative of some social obligation. *Charity*, that grand compendium of every virtue, which not only supplies man's physical wants,

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but ministers to his moral necessities, is the great moving spring and principle of the Order. Benevolence provides its means—the wants of man furnish its objects.

It is also a Beneficial Society!—a poor man's "Saving's Institution!"—where funds are accumulated for the support of the sick, and the relief of the destitute. A small weekly contribution for each member, together with the fees for initiation, constitute this fund. Should sickness overtake a member, and incapacitate him from attending to his business, a liberal weekly allowance during the continuance of his sickness is paid to him for the support of himself and his family. Should he die, all his funeral expenses are discharged, and a sum of money is paid to his widow, out of the same fund. It is thus, only in cases of sickness or distress, that a member can derive for himself or his family any benefit for his contributions. It is a *Sacred Fund*, upon which no *Drafts* are honoured except those which are drawn by the *Poor* and the *Afflicted.*

These are the true "*mysteries*" of "Odd-Fellowship." Such are the principles and objects of its Order: and yet pure as those principles, and benevolent as those objects are, it is not "odd" that it has not escaped the contumely of the world. From its first establishment in this country up to the present moment, it has encountered opposition of every kind, and from almost every quarter. Its motives have been calumniated:—its principles have been denounced:—its forms and ceremonies have been derided:—the character of its members slandered and impeached:—and even the name of "Odd-Fellows" endeavoured to be made a "bye word" of reproach. These things however have not diminished their zeal, or even abridged the sphere of their usefulness. Inspirited by the greatness of the objects they have in view, and sustained by the purity of the motives which influence them, they have persevered in their labors quietly and unobtrusively:—desirous, not of eliciting their fellow-man's admiration, but of administering to their fellow-man's necessities. Regardless of the sneers of some:—of the misconceptions of others:—and of the misrepresentations of many, they appeal for answer to the principles which they profe`s, and to the course of conduct which they pursue. They invite comparison between their professions and their practice. They challenge investigation into

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the principles of their Order. They solicit scrutiny into the conduct of its members. They point boldly to the good which they have effected—to the suffering which they have relieved. Taunt them with their *name* of "Odd-Fellows," and they will refer you to the bereaved *Widow*, whose desolate heart has been cheered by their benefactions, and to the poor *Orphan*, whose tearful countenance has been clothed in smiles by their kindness. You will not find them in the mansions of the rich, for they do not require their assistance: but go with them to the humble dwelling of the *poor man*, who, stretched on the bed of sickness, is unable to supply the wants of his family: See them daily administer to those wants, until restored health renders their assistance unnecessary: Accompany them to the dying bed of a poor brother, and witness the agonies of death soothed by the accents of consolation: Follow them in procession to his grave—watch the tears of unaffected sorrow which fall upon the remains of him whom their kindness could not save from the dust; and when the last funeral rites have been paid, and the mouldering sound of the last clod upon his coffin has ceased to echo amongst the tombs, go with them back into society, and you will find them engaged in the pursuit of new objects of their benevolence—of new subjects for their charity.

Do this, and then tell me what you think of "Odd-Fellowship." Is it a name to be decried? Is it a system to be denounced—its principles to be contemned—and its followers to be persecuted?—Is Charity, and Good Will to Man, plants of so "odd" a growth, that those who water them with their tears, and nourish them by their labours, are to be ridiculed as "Odd-Fellows?" I await your answer. Yes or No?

MASONIC OLIVE BRANCH,

AND LITERARY PORT-FOLIO.

This interesting semi-monthly publication is before us, and we regret that we cannot make some beautiful selections from its pages for this number of the Covenant for want of room. We promise our subscribers however a rich treat from it in our next, meanwhile

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we take great pleasure in placing it upon our exchange list, and do earnestly commend it to the brethren of our Order as well deserving their patronage.

Masonry has in view the same objects as Odd-Fellowship, "the relief of the distressed;" there should therefore be a reciprocity of feeling among the members of both Institutions, as the prosperity of the two are intimately interwoven and identified with each other.

The Masonic Olive Branch, and Literary Port-Folio, will be found to be a powerful auxiliary to the cause of Benevolence, and while its columns afford clear illustrations upon subjects connected with the "*Antient Institute*," whose interests it maintains, the classic scholar will be advantageously repaid his subscription by the richness of the original and selected literary productions with which its pages are replete. It is ably edited by JAMES D. MCCABE, Esq. and published at Fredericksburg, Virginia, at the low price of two dollars per annum, payable in advance.

[From the Masonic Olive Branch.]

ODD-FELLOWSHIP.

There is, no doubt, a want of information in the Masonic Family in relation to the nature and design of the "Order of Independent Odd-Fellows." Some suppose it a kind of spurious Masonry; this is, however, incorrect. As far as we are acquainted with the Order (we have taken five degrees) there is no similarity between the degrees of "ODD-FELLOWSHIP" and "ANCIENT YORK MASONRY." In their objects, however, they are one. To promote the good of man, "to visit the widow and fatherless in distress," and to cultivate moral virtue and universal charity, are teachings and practices common to both. We have, for the information of our brethren, given the articles below, from "The Covenant," a quarterly publication, devoted to the cause of Odd-Fellowship, published in Baltimore, Md. by P. D. G. Sire R. Neilson, and edited by P. G. M. Jas. L. Ridgely. It is well gotten up and should receive the patronage of the members of the Order. We hope to enrich our columns with many a pure gem from its pages.

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[From the Manchester Odd-Fellows' Magazine, Eng.]

ADDRESS.

Tho' Slander follow wheresoe'er I go,
And vilify an Order she does not know;
Undaunted (Guilt alone has cause to fear)
Cloth'd with this honor'd Badge I now appear,
Owning myself an Odd-Fellow—at the name
No guilty redness dyes my cheek with shame!
Let slander follow, I her darts defy,
And laugh at sneering folly's oft told lie.
But what our Order teaches I will shew,
The lessons you must love when once you know:
It always bids us humbly to adore
Th' Almighty Architect, by whose great power
The Universe was made. To his decree
(Which wisdom ever guides) resign'd to be;
It makes us zealous in our country's cause,
True to its Prince, obedient to its laws.
For ever prompts us with the strictest care,
To act with all the world upon the square!
Never to publish a frail Neigbour's shame,
Or filch away a Brother's honest name;
To be sincere: his secrets ne'er reveal,
And him to serve with fervency and zeal.
With true philanthropy it warms our breast,
With prudent zeal to succour the distrest!
Mercy to shew whene'er we have the power,
And to the houseless stranger ope the door;
The naked with warm vestments to enfold,
And guard the shiv'ring wanderer from cold,
To feed the hungry, bid them eat and live,
And to the thirsty lips the cup to give;
To visit wretches tortur'd with disease,
Make smooth their bed and pour the balm of ease;
The Widow's plaint, the Orphan's cry we hear,
And from their eyes wipe off affliction's tear.

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To know each office and each tender tie
Of soft-eyed—Heaven descended—Charity.
Upright it bids us walk—to put a rein
On sensual appetite and all pride restrain.
It roots out narrow notions from the mind,
And plants a generous love of all mankind:
Regards not modes of Faith: but cries, unite
With all who walk by the nice rule of Right.
All have one Father: all good men and true,
In different roads the same great end pursue.
When to the Lodge we go—that happy place,
There faithful Friendship smiles in every face;
What tho' our joys are hid from public view,
They on reflection please and must be true;
The Lodge, the social virtues fondly love,
There wisdom's rules we trace and so improve;
While sceptred reason, on her steady throne,
Well pleas'd surveys us all and makes us one;
There order and decorum bear the sway,
And moral music tunes th' instructive lay:
There on a pleasing level all appear,
And Merit only is distinguish'd there;
Fraternal Love and Friendship there increase,
And decent freedom reigns and lasting peace;—
Secrets we have—and those we gladly shew
To worthy persons who apply to know.
Be not offended, lovely, beauteous fair,
That you our secret rights excluded are;
'Tis not because we think you would disclose
Whate'er within your breasts we might repose,
But we're afraid (and sure our fears are true)
Were you admitted Love would enter too;
Jealousy might then our hearts enflame,
And to a Rival's turn a Brother's name,
Break all our bonds, annihilate our joy,
And soon our Ancient Order quite destroy!
Be not offended! we your Sex adore,

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And pay true homage to your sovereign pow'r.
Thus I the lessons we are taught have shewn,
Which surely must be lov'd as soon as known:
If e'er from these our footsteps chance to slip,
Censure the Men, blame not Odd-Fellowship:
We do not blame, when Christians go astray,
The light that came from Heav'n to shew the way.

BREATHINGS OF SPRING.

BY MRS. HEMANS.

What wak'st thou, Spring?—sweet voices in the woods,
And reed-like echoes, that have long been mute;
Thou bring'st back to fill the solitudes,
The lark's clear pipe, the cuckoo's viewless flute,
Whose tones seems breathing mournfulness or glee,
Ev'n as our hearts may be.

And the leaves greet thee, Spring!—the joyless leaves,
Whose tremblings gladden many a copse and glade,
Where each young spray a rosy flush receives,
When the south wind hath pierced the whispery shades
And happy murmurs, running through the grass,
Felt that thy footsteps pass.

And the bright waters—they too hear the call—
Spring, the awakener! thou hast burst thy sleep;
Amidst the hollows of the rocks their fall
Makes melody, and in the forest deep,
Where sudden sparkles and blue gleams betray
Their windows to the day.

And flowers—the fairy peopled world of flowers!
Thou from the dust hath set that glory free,
Coloring the cowslip with the sunny hours,
And pencilling the wood-anemone;

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Silent they seem—yet each to thoughtful eye
Glows with mute poesy.

But what awak'st thou in the *heart*, O Spring?
The human heart, with all its dreams and sighs?
Thou that giv'st back so many a buried thing,
Restorer of forgotten harmonies!
Fresh songs and scents break forth, where'er thou art—
What wak'st thou in the heart?

Too much, oh! there too much! We know not well
Wherefore it should be thus, yet roused by thee,
What fond strange yearnings, from the soul's deep cell,
Gush for the faces we no more shall see!
How are we haunted, in thy wind's low tone,
By voices that are gone!

Looks of familiar love, that never more,
Never on earth our aching eyes shall meet,
Past words of welcome to our household door,
And vanish'd smiles, and sounds of parted feet—
Spring! 'midst the murmurs of thy flowering trees,
Why, why reviv'st thou these?

Vain longings for the dead!—why come they back
With thy young birds and leaves, and living blooms?
—Oh, is it not that from thine earthly track,
Hope to thy world may look beyond the tombs?
Yes! gentle Spring: no sorrow dims thine air,
Breathed by our loved ones *there!*

HUMILITY.

Humility! the sweetest, lov'liest flower
That bloomed in Paradise; the first that died,
Has rarely blossomed since on mortal soil,
It is so frail, so delicate a thing:

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'Tis gone, if it but look upon itself:
And he who ventures to esteem it his
Proves, by that single thought he has it not.

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ODE TO CHARITY.

WRITTEN AND COMPOSED BY

BROTHER JOHN H. HEWITT.

MODERATO.

SOPRANO.

Hail! hail! hail! Hail! hail! hail! Hail to thee holy Cha - ri - ty, Thy

ALTO.

Hail! hail! hail! Hail! hail! hail! Hail to thee, holy Cha - ri - ty, Thy

TENORE.

Hail! hail! hail! Hail! hail! hail! Hail to thee, holy Cha - ri - ty, Thy

BASS.

Hail! hail! hail! Hail! hail! hail! Hail to thee, holy Cha - ri - ty, Thy

birthplace is the skies; Thy dwelling is the tender heart, Thy language

birthplace is the skies; Thy dwelling is the tender heart, Thy language

birthplace is the skies; Thy dwelling is the tender heart, Thy language

birthplace is the skies, Thy dwelling is the tender heart, Thy language

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PIA.

tearful eyes. Thine attributes beam in the smile, That like morn's sunlight

PIA.

tearful eyes. Thine attributes beam in the smile, That like morn's sunlight

PIA.

tearful eyes. Thine attributes beam in the smile, That like morn's sunlight

P.

tearful eyes. Thine attributes beam in the smile, That like morn's sunlight

D. C.

glows, To soothe the furrow'd brow of care, And heal the bosom's woes.

glows, To soothe the furrow'd brow of care, And heal the bosom's woes.

glows, To soothe the furrow'd brow of care, And heal the bosom's woes.

D. C.

glows, To soothe the furrow'd brow of care, And heal the bosom's woes.

☞ We have frequently been asked why we do not devote room in the Covenant for business notices, cards of the brethren and advertisements, and the reason assigned has been that it would give the brethren an opportunity of making known to each other their vocations, trade or profession, and place of business, and thus afford all the members who prefer so doing a full opportunity of employing or dealing with a brother. We do not doubt but that it would be reciprocally advantageous to the brethren, and have no objection whatever to comply with the request, if all who may avail themselves of the columns of the "Covenant" for the purpose of such advertisement will pay a reasonable compensation—upon consultation with the publisher it is believed that the sum of two dollars per annum would be a moderate charge for advertisements not exceeding a square, upon which terms they will hereafter be received. Advertisements will be printed on a separate sheet, and not interfere with the general arrangements of the work.

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THE

COVENANT:

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

PUBLISHED BY

P. D. G. SIRE ROBERT NEILSON.

"BUT THE FIRST OF THESE IS CHARITY."

VOL. II.

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CONTENTS OF No. 1.

EDITORIAL—Notice of Vol. II. . . . . page 1
Laws of the Order, ... 2
Example, ... 4
Lectures, ... 4
Visit of the Grand Committee to Poughkeepsie, . . . 4
The Shipwreck, a Masonic Tale, founded on fact, ... 8
Our Order, ... 15
Enigna, and answer thereto, ... 16
Masonic Olive Branch, ... 17
Liberality of William Tell Lodge, ... 17
Address before Daniel and Jacob Lodge, in 1835, by J. L. Ridgely, . 18
Convention for the formation of a Grand Lodge, at Richmond, Va. . 30
Lines in memory of the Festival of St. John, ... 31
Toasts to Odd-Fellowship, ... 32
Oration by Samuel Yorke at Lee, at Cincinnatti, in 1833, ... 33
Poetry—Lines by Mary Comstock, ... 54
Angel of Charity, ... 54
Notice of an address, by Rev. Jas. D. McCabe, at Richmond, . . 55
Notice of a Procession at Greensborough, Caroline co. Md. . . 55
Letter of P. G. Sire Wildey, on the state of the Order in Virginia, . 56
Population of the principal cities in the U. S. and Europe, . . 57
List of the principal officers of the U. S. government, since the adoption of the Constitution, ... 59
Song of the Sea-shell, by Mrs. Abdy, ... 62
Fortitude, ... 63
Value of unanimity, ... 63
Receipts, ... 63
Notice to agents and subscribers, ... 63
List of Agents, ... 64

CONTENTS OF No. 2.

Our Order, ... 65
Benevolence of the Order in New Orleans, ... 69
The Order in New York, ... 71
The power of Truth, (a prize tale, Amst. Intel. N. Y.) . . . 73
Oration, by P. G. Milton N. McLean, at Cincinnati, ... 86
Travelling Agent, ... 96
Dissemination of the principles of Odd-Fellowship, ... 98
Poetry—Friendship, Love and Truth, ... 99
Officers of the G. Lodge of the District of Columbia, ... 100
Oration, by P. G. H. Vanderford, Greensborough, Md. 100
Sermons, by the Lay Preacher, ... 108
Floral Emblems, ... 115
Odd-Fellows' Supper at Pittsburg, ... 117
Synopsis of the Order in the United States, ... 122
Poetry—The Year's Departure, ... 123
Obituary—P. G. Sire George Keyser, ... 124
Facetiæ—Memory and Imagination, ... 125
An expanded Imagination, ... 125
Similarity, ... 125
The Covenant—Notice by the Publisher, ... 126
To its readers and friends, ... 126
The Masonic Olive Branch, ... 127
Secretaries of Lodges, ... 128
Sermons, ... 128
Address delivered at Richmond, ... 128
Receipts, ... 128

Digitized by Google

CONTENTS OF No. 3.

Our Principles, ... page 129
The Order in Maryland, ... 135
A Malthusian, ... 136
The Kings of Poland, ... 137
Extract from an Address, delivered before Madison Lodge, No. 6, by Wm. S. Smith, ... 138
Poetry—My Life is like the Summer Rose, ... 145
Association, ... 145
Constitution of the Grand Lodge of Kentucky, ... 146
The Three Sisters, by Bulwer, ... 162
Poetry—Moses, ... 169
Disease, ... 171
Tribute of Respect, to P. G. John A. Kennedy, ... 172
do do to P. G. Gotleib F. Buhre, ... 146
The Golden Rule, ... 176
Sermon, by the Lay Preacher, ... 177
Woman in the Married State, ... 183
Sovereigns of Europe, ... 184
Queen of England's Ministers, ... 184
Poetry—Winter, by Campbell, ... 185
Affection, ... 186
Facetiæ, ... 187
Receipts and Remedies, ... 189
Receipts, ... 190
The Covenant, ... 191

CONTENTS OF No. 4.

Our Principles.—No. 2.—Love, ... 193
Poetry—Human Love, ... 198
Acrostic, ... 198
Oration, before the Independent Order of Odd-Fellows, Natchez, by T. A. S. Doniphan, ... 199
Thrilling Sketch, ... 207
Constitution of the Grand Encampment of Patriarchs, of Maryland, . 210
General Laws for the Government of Encampments of Patriarchs, of Md., 216
Poetry—The Wife, ... 220
Controversy with the Rev. John B. Gildea, of the Rom. Cath. Church, 221
Poetry—The Slanderer, ... 231
Who is my Neighbour? 231
Address of Dr. J. S. M'Farlane, delivered at the Anniversary Celebration at New Orleans, January, 1838, ... 232
Ability, ... 242
Sermons, by the Lay Preacher, ... 243
Poetry—Hope triumphant in Death, ... 248
Countries of Europe, ... 250
Facetiæ, ... 251
Receipts, ... 251
The Covenant, ... 252

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THE COVENANT.

A

QUARTERLY PERIODICAL,

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP,

EDITED BY P. G. M. JAMES L. RIDGELY.

Vol. II.] SEPTEMBER, 1837. [No. 1.

"But the first of these is Charity."

We now begin the first number of the second volume of the COVENANT, having we hope already given to our subscribers a sufficient earnest of our determination to advance the interests of Odd-Fellowship, so far as the efforts of this print can effect the object.

In the first number of the Covenant we promised to give our readers a correct account of the early history of our order so soon as we could obtain such materials as would enable us to present a satisfactory account of it to the fraternity. A full year having elapsed since we made the promise, it seems due to our patrons that some explanation should be made for not having complied, lest it might be supposed that we had culpably neglected to redeem the pledge. Early in the fall of 1836 we availed ourselves of the resolution adopted by the Grand Lodge of the United States directing the Corresponding Committee of that body to procure this information, and in our official capacity as a member of the Committee addressed a letter to the Grand Moveable Committee of the Manchester Unity, which was early forwarded by one of the regular packets to England, and to which letter as yet no reply has been received. We trust this statement will be satisfactory on this subject. We

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have now only to reiterate the promise then made, that so soon as we are placed in possession of the desired information, it shall be spread before our subscribers through the Covenant.

It is gratifying to look back through the past year at the numerous evidences of the usefulness of this volume to the Order at large, and to observe the great interest which is manifested throughout all the states in which Odd-Fellowship exists, to receive it at an early moment. Fully appreciating this feeling, we shall hereafter be more prompt in its publication and distribution, as the causes which have delayed its delivery to subscribers heretofore will not be likely to occur hereafter. We shall be glad to receive from the State Grand Lodges copies of their proceedings, and such other information concerning the Order in their respective jurisdictions as may be thought worthy of general dissemination.

LAWS OF THE ORDER.

It is more than probable that there have been ten thousand Odd-Fellows made in this country, of which number but about six thousand are reported as contributing members. Why should this be so? and where does the fault lie? Is this falling off to be imputed to indifference about the Order, to the severity of the fiscal regulations, or to want of energy on the part of the grand officers in the several states? There may it is true be some, who having united with us from sinister motives, being disappointed in the end, have receded, but we cannot believe that the number of this class can be many, nor can we imagine how the relation of a brother to the order can be *indifferently* esteemed by him who is capable of comprehending and appreciating its import — there is no want of energy in the officers in the states as far as we have been informed, and we fear we shall have to look for the cause of this falling off in the contributing list of the order to the defectiveness or needless exactions of the fiscal laws of many of the lodges throughout the country. The practice has prevailed in Maryland, and we doubt not in other states to a considerable extent, of furnishing to the quarterly meeting of the Grand Lodge a long list of names of *suspended members*, as they are termed, for *non-payment of dues or*

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arrearages—this list is made up by the secretaries of the names of all who have not paid within the limited time prescribed by their fiscal laws. Now this does appear to us as a most arbitrary and unbrotherly law, and we do believe has been the prolific source of the great reduction in the number of contributing members. How unlike that *charity* is this practice, which springs from on high, "which will not let go a brother while hope whispers the possibility of reclamation." Is it not enough to cut a brother off from all the contingent benefits and honors of the order who fails to pay his dues from forgetfulness, accident, poverty, or any other cause, that his name must be published in the Grand Lodge as a suspended brother, and not unfrequently printed in the quarterly proceedings? The fraternity may rest assured that hundreds have been driven from Odd-Fellowship, who having either been long absent from their residence, or so engrossed in business as to be prevented from attendance upon, and payment of dues to their lodges, have quit the order with disgust, when informed that they were suspended members. What good can grow out of such a regulation?—If forfeiture of benefits and honors are the penalty of arrearages, the great end of self-protection is attained—and the treasury will not of course, as it should not at any time be, burdened with those who do not contribute to sustain it—so far the law would be a good one—but where is the advantage of cutting the brother off, of refusing him admission into his own lodge, into the Grand Lodge, denying him the right to visit and in fact divorcing him from the order, for the grievous offence of being in arrears—we confess we have never been able to see the virtue of such a law, but on the contrary we are strongly inclined to the opinion, that it is gradually producing essential injury and unless modified or repealed will fritter away all the lodges in which such a rule exists. We call upon Grand Lodges to examine this subject as it does emphatically deserve their serious consideration. How many brethren are there who if called on would cheerfully pay, are named among the list of suspended members, and thus not only lost to the order, but the very dues themselves which in all human probability if any other course had been taken, would have been paid, are also lost to the lodge.

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EXAMPLE.

The march of Odd-Fellowship is onward it is true—yet while we rejoice to see so many applications for charters from the Western and Southern states where it has especially prospered in the last few years, we regret to see that in some one or two of the old states our order is at least stationary in the good cause. The force of example is powerful, and let they who would avoid the injurious influence of inactivity and prevent its spread, consider well the evil to the institution likely to result from their lethargy, resolve to shake it off and set about their lodge duties in earnest.

LECTURES.

Some year or two ago the Grand Lodge of Maryland passed a resolution inviting a brother to deliver a course of Lectures upon the several degrees of the subordinate lodge. This movement which was certainly a very excellent one failed as we learn, because it imposed upon a single individual a too arduous duty, and taxed too heavily the time and services of any one brother, as it was supposed that it would require several months of close application to digest such a course of lectures as would be of interesting and essential utility to the order. To avoid this difficulty we respectfully suggest to the Grand Lodge of Maryland the appointment of five qualified brethren assigning to each one degree, and designating a particular and stated week at a proper time, in which the whole should be pronounced. Such a course would attain the end, and would better tend to revive the order than any other measure that has been named.

VISIT OF GRAND COMMITTEE TO POUGHKEEPSIE UPON THE STATE OF THE ORDER IN NEW-YORK.

We introduce this subject not for the purpose of discussing the merits of the controversy now going on in New York among the brethren, but merely in discharge of a solemn duty which we feel that we owe to the order at large, to set aright in matters of doctrine

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and constitutional construction all who entertain and publicly aver sentiments which are repugnant to the whole character of our institution, and in open hostility to the *literal*, expressed, and noonday relation which the states in Odd-Fellowship bear to the Grand Lodge of the United States. At the Convention in Poughkeepsie a lengthy document was presented by the Committee from Albany, which after having undergone some essential alteration in the style of its caption was received by the Committee. From this paper we make a few extracts, for the purpose of arresting the influence of false doctrines in the Order at large and not as we have said, with any view whatever to touch upon the New York controversy. Upon the 4th and 10th pages of the paper referred to the following language will be found:

"It is with extreme reluctance and pain, that the Grand Lodge of the state of New York have, after very mature reflection, been brought to the conclusion, to DENY SOLEMNLY, yet respectfully, not only the right of the Grand Lodge of the United States to pass such resolutions; but if possessing such authority, that it could exercise it in the manner it has been exercised, not only *exparte*, but in such an unjustifiable and unconstitutional a manner, without accusation, and certainly without arraignment, hearing or trial, that a refusal to recognize its binding obligation on the Grand Lodge of the state of New-York, is required not only by every consideration of justice, but by a sound regard to the principles of the Order which govern them and us." * * * * * * *

"We have said in the commencement of our remarks that the Grand Lodge of the United States do not even possess the power they have assumed of nullifying the charter of the Grand Lodge of any state. We are fully prepared to establish this position in its fullest extent if necessary; but we content ourselves, *for the present*, to allude to a few of the many prominent objections to such a dangerous and unwarrantable assumption of power.

"The Grand Lodge of the United States is but a delegated body, composed of representatives from the State Grand Lodges, and possessed of no other jurisdiction, and clothed with no other powers, than those given it by the constitution of the Grand Lodge of the United States. It may in some degree be assimilated to the Con-

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gress of the United States, who possess no other powers than such as are granted to them by the constitution of the United States, *the states respectively, reserving all powers not delegated to Congress.* Could Congress *destroy* or *nullify* a state? Certainly not—as well might the *representative* destroy his *constituent.* It cannot be urged that in the constitution of the Grand Lodge of the United States any power is *expressly* given to that body to destroy the charter of any State Grand Lodge—if such power exists, it must be by *construction* or *necessary implication*, and it is evident that a power so extensive, so destructive of *vested rights*, ought to be very *clear* and *apparent*, and without the least *doubt* or *ambiguity.* This position is in no way in conflict with powers *necessary* for the correction of evils committed by individuals or Grand Lodges, but the *correction* reaches only the *persons* who commit the evils, not the *charters* which are wholly guiltless.

"Lodges in each state had their existence before the Grand Lodge of the United States dates their constitution. *The Grand Lodge of the United States is but the representative of the different state Grand Lodges.* The purposes for which that body was created, are declared in the preamble to its constitution, to be for "*binding each other in the bond of one common union*"—how that end can be obtained or accomplished by destroying that bond, in annihilating a portion of the links which support the union, is to us difficult of solution.

"The first article of that instrument declares that the Grand Lodge of the United States is the "ultimate tribunal to which all matters, &c. *are to be referred.*" We ask when and where and by whom was it referred to the Grand Lodge of the United States *to decide on the question to abolish our state charter or not?* If it was not so referred, then the Grand Lodge of the United States had *no jurisdiction over this question.* Again: the first article further declares that "*with the consent* of the Grand Lodge or Encampment of "a state, district or territory, the Grand Lodge of the United States "*may* receive an appeal of a subordinate Lodge from the decision "of its state Grand Lodge"—thereby establishiug the fact that *without such consent it cannot receive an appeal.* We ask, *what lodge made such appeal*, and when did our state Grand Lodge *consent to*

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it—was it an appeal in which the *forfeiture* of our state Grand Charter was demanded? We *know* of none, we have not *heard* of any. The 11th article of the By-laws of the Grand Lodge of the United States provides, that where a state Grand Lodge is in arrear for two years it cannot "*be permitted to vote by its representative or proxy*" Not a word giving the power of forfeiting the charter—Now a *total withdrawal* from the bond of union (for the non-payment of dues for two years is certainly equivalent thereto) is not declared to be a *forfeiture of the charter* of a delinquent state Grand Lodge. Indeed we have not been able to find *any power, either expressed or implied*, vested in the Grand Lodge of the United States, to *vacate* or *destroy* a State Charter. *But if there exists such a power, it ought to be regularly and constitutionally exercised; not arbitrarily or wantonly.*"

Now it is not we are sure necessary for us to multiply language to expose the fallacy and the utter absurdity of the position here taken, by which the Grand Lodge of the United States is boldly denuded of its supreme authority and the subordinate is argued into a condition of entire independence. We had supposed that our intelligent brethren who were present at the discussions in the Grand Lodge of the United States, and who were so delighted at the decision which determined in effect that the body which had elected P. G. M. Liese as its representative was not a Grand Lodge, would hardly deny the same body the *right* to pass the same decision in reference to another body claiming the same character. The question as to the propriety or impropriety of the exercise of the *right* is one thing, and the *right* itself is another and a distinct thing—the two have we fear been confounded. We had supposed that the plain *inherent* and *conservative right*, which all bodies superior possess to enforce and execute their decisions independently of any written law, would of itself had weight enough to have prevented the promulgation of the doctrine in question.

We had supposed that the relation itself which a state Grand Lodge bears of a subordinate jurisdiction to the Grand Lodge of the United States, the obligations of obedience to the Grand Lodge of the United States to be found written throughout almost every degree from initiation to the uppermost grade of the Order would

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have stayed such an argument. And we did hope that the *literal*, clear, and plain terms of the contract of the state itself in the chart of its existence as a Grand Lodge, in which it stipulates with the Grand Lodge of the United States in consideration of the privileges conferred, "*to pay due respect and obedience to the Grand Lodge of the United States, to conform to and maintain its laws and constitution, and in default of which, to expose its charter to suspension or being taken away at the option of the Grand Lodge of the United States.*" We say we did hope that such plain language, would have been heeded and respected, and that no effort of sophistry or learning would have been enlisted to nullify the Grand Lodge of the United States. Verily our brethren of Albany have lost sight of plain reason in the maze of special pleading which they have thrown around this question. The doctrine, be it known, that a State Grand Lodge charter cannot be annulled by the Grand Lodge of the United States is a *heresy* in Odd-Fellowship, and we are pained that it should any where have been entertained, much less publicly proclaimed. It might be considered foreign to our duty to discuss the propriety in this particular instance of the exercise of this undeniable right of the Grand Lodge of the United States reserved in all her grants to state Grand Lodges to avoid and set them aside for proper cause, and we therefore forbear to say any thing on that subject, as the proper body we feel assured, will at the proper time take steps to maintain its decisions.

[From the Masonic Olive Branch.]

THE SHIPWRECK;

A MASONIC TALE, FOUNDED ON FACT.

The evening was calm, not a cloud rested on the placid face of the heavens, and the glassy bosom of "the dark blue sea" mirrored back the glories of the cerulean arch above. We had sailed from the port of New York, bound to Havre; and as usual on board of packets, our ship presented a faint picture of the world in miniature. Leaning against the vessel's side might be seen the form of a lovely female, pining for the soft bland air of Italy, or the vine-clad hills of sunny France, to rekindle the faded rose on her cheek, and

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drive away the demon of disease. Here too was seen the honest Jack-tar rolling in his cheek his huge quid, and indolently watching the play of the waves, as they broke in tiny billows against the ship's bow; the bustling man of business, dreaming of rich freights, and brilliant speculations; the lover of pleasure flying from the lovely landscapes, the towering mountains, and bold streams of his own native land, to find his idol in the gay assembly, the crowded saloon, and fascinating dissipations of foreign cities—all, all impelled by the same resistless desire of happiness, and all ultimately meeting at the same point, "*vexation of spirit.*"

The blue line of the horizon had faded from view, and the world of waters, in its sublime and silent loveliness, opened upon my vision. Those who have never experienced the emotions consequent upon such a situation can form no conception of the lonely feelings of the heart, as the last speck of land fades away in the distance, and the unobstructed gaze falls on the vast expanse of waters, meeting and mingling with the heavens. How lonely and desolate are the thoughts that fast crowd on the mind—how lovely does home then appear—a thousand little incidents trifling in import and unnoticed when transpiring now rush upon the soul with an intensity of painful interest—a father's parting advice, a mother's tearful benediction, the familiar objects about our homestead, the occupations of our friends—in imagination warm and vivid we see the domestic group seated around the cheerful hearth—the old family bible is opened—they kneel—the prayer of faith goes up, and the keenly excited bosom asks, fondly asks, am I remembered? Pleasing and painful as are these feelings, they are the offering of the heart presented at the shrine of its purest and sweeteet recollections. * * * * We had been out about a week; the day was of uncommon beauty; the sun had sunk to his rest, like a golden globe of fire, tinging with blood-red reflection the vast and expansive bosom of the deep. Who that has seen a sun set at sea but has felt emotions of unutterable grandeur to fill his soul; slowly he sinks to the horizon, seeming reluctant to leave the scene of glory; the parting beams fall with mellowed rays upon the sails and spars, while the ocean reflects back from the crest of every billow; the iris colors that fall upon its breast; one last reluctant look is given and

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he drops behind the utmost verge of the watery waste, softening the lingerings of his glory as though in sad reflection or the loss sustained. Filled with a pleasing melancholy I was leaning over the taffrail watching with a dreary feeling of soul the track left by the ship in the waters. The hum of voices from the cabin mingling with the sighing of the waves rose and fell on my ear like the tones of the æoleon harp, increasing the saddened emotions of my bosom; the glorious full moon was sailing through the heavens, casting her silvery mantle over the very waters that had been lighted with richer hues a little while before. How long I might have remained in this position I know not, but for an interruption by a hoarse voice almost beside me, and turning to see if I was addressed, I discovered two sailors, standing at the side of the ship, in deep and earnest conversation. The place in which this colloquy was held, the great caution seemingly observed by the speakers, all conspired to excite suspicion in my mind that all was not right. I listened attentively, and soon heard enough to convince me that a plot was on foot amongst the crew to murder the captain and passengers, and take possession of the vessel and cargo, and to hoist the black flag. Alarmed at these horrible disclosures, I hastened, silently, to the cabin to consult on the best means of defence. The captain to whom I first communicated the conference on the quarter deck, seemed incredulous, but with promptitude led the way in making preparations to meet the evil. There were in all about thirty passengers, twelve of whom were steerage—three of the other eighteen were females. Amongst the number was a Mr. Arlington and his daughter, from Georgia, who had embarked for Havre, with an intention of making an European tour. The first mention of mutiny seemed to unman the old gentleman; he thought only of his lovely and accomplished daughter being exposed to the lawless and brutal fury of the abandoned crew. So great was his anxiety, that for a few moments he appeared to be delirious with apprehension, nor could his feelings be subdued until I assured him that the prompt adoption of some plan to check the action of the crew would alone secure our safety. After numerous plans had been proposed, the captain suggested the propriety of the passengers repairing to the deck and terminating their deliberations there, lest they might be anticipated and

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the ship secured before they could occupy an eligible ground for defence. Mr. A. and myself were requested to remain in the cabin to protect and pacify the ladies if matters grew desperate. Lucy Arlington, to whom I had been previously introduced, seeing the cabin deserted by all save her father and myself, left her state room and joined us. Mr. A. was pacing the floor with disturbed steps, armed with a large cutlass; on the table lay a brace of pistols—alarmed at the sight of these unequivocal appearances of preparation for fighting, she timidly inquired the cause. At this moment a bustle on deck, and the clashing of swords fell on the ear, giving notice that the contest had begun. Mr. A. hurriedly replied to his daughter, "it means death, mutiny, murder; in, in my child, I'll protect you with my life," and springing like an uncaged lion up the companion way he joined the melee above, leaving to me the task of quieting the alarmed females, who now sprang into the cabin, screaming with terror. Lucy, stunned by the unusual and violent exclamations of her father, and deprived of his suddenly withdrawn support, would have fallen had I not caught her in my arms. In a brief and hurried manner I explained our situation, and begged that herself and companions would return to their state rooms, pledging myself for their protection. Lucy clung imploringly to me, forgetting her own situation, she thought only of her father—"save him, save him," (she cried) "my father, from the merciless murderer. Oh fly to him—protect his honored person from harm, and with my dying breath I will bless you." I gazed upon the lovely suppliant; a feeling new and overpowering entered my soul, and in that hour of uncertainty and danger, I loved!—for the first time I drank in the soft and delicious poison that ennobles while it too often kills. I will, I replied, lovely maiden, peril my worthless life, if by so doing I can give comfort to your bosom in the preservation of your father. Seizing my pistols I was preparing to ascend, when Mr. A. and one or two of the passengers entered the cabin and informed us that the fray was over; the ringleaders had been secured and security obtained: the captain, however, unwilling to trust to his crew, had ironed the most dangerous. Another danger, however, menaced us! A storm was at hand, and leaving them below, I walked up. The passengers were grouped together on the quarter deck, watching the in-

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dications of the approach of a different enemy. The heavens, before so bright, had assumed a preternatural hue; large masses of black cloud rolled up from the horizon to the zenith, while ever and anon the hot puffing of the blast told that the angry elements were gathering strength for battle. A dark heavy mist which had been hanging about us now settled around and seemed packed down as by some opposing force above; the ocean was now tossing to and fro. Expecting the spirit of the tempest the preparations necessary were rapidly making to meet the coming exigency, when the storm came thundering down upon us; every thing seemed to bend before its fury, as blast succeeded blast. "Be busy," shouted the captain, "furl in, furl in;" but it was too late. "Down for your lives, down," was heard above the roaring of the storm, as the lofty spars, stripped of their rigging, yielded to the force of the elements, and with a thundering crash came down to the deck. It was now a moment of interest; subordination was at an end; and the utmost confusion prevailed; the tall masts every moment threatened to go by the board, and we were no longer under the power of the helm. At length the order was given, "cut away," and in a few minutes we floated a dismasted wreck, driven at the mercy of the waves. Morning dawned, but so thick was the atmosphere, and so violent the unabated fury of the storm that it brought no hope. Never shall I forget the deep look of anguish depicted on the countenance of Mr. Arlington when that gloomy and hopeless day at last broke upon our distresses. Wearied and fatigued, I had prevailed upon him to return, a short time before, to the cabin. As soon as the day broke, I went down; his daughter was clasping, with frantic emotion, her father's neck, and weeping with violence; he raised his head at my approach, and asked if there was any hope of escape from a watery grave? My answer was only calculated to prepare him for the worst—it was the language of despair. The other ladies screamed in agony, while Lucy faintly murmured, "my father, we will die together." Weakened and enfeebled as I was by the anxiety and watchfulness of the night, and drenched with the waves continually breaking over us—deprived of hope and given up to die, the sorrows before me awakened new energies; fatigue was forgotten, and I repaired again on deck to join the anxious watchers for a more fa-

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vorable turn in onr affairs, but none came. As the night was closing upon us the mist disappeared, still the sky seemed angry, and the winds abated not. Through all that long and tedious night did we strain our aching eyes, looking out for succor, but in vain. With returning day our prospects were no better; our unmanageable hull was fast drifting towards land, but to what point we could not tell. About noon she struck with considerable violence, and the last link in hope's chain was broken. The waves broke over us with fearful violence, and from the position in which we were thrown, it was evident the vessel must soon go to pieces. The captain had ordered the only boat left us by the storm to be launched, which was soon filled, and the heartless crew, who, together with about twenty of the passengers had sprung in, pushed off, leaving the remainder hopelessly to perish. As evening came on the storm abated; the heavens grew clear; the waves, however, ran mountainous high; we had all assembled on the deck, expecting every moment to be our last, when the captain (who had nobly preferred to share the fate of those on board, rather than desert them in time of need) suddenly cried out, "a sail," and in a few moments more a noble ship appeared bearing up on the bosom of the ocean but a short distance from us. Signals of distress were immediately hoisted; a boat was let down from the approaching vessel, and hope again kindled in the lustreless eye, and the flush of joy again mantled the colorless cheek of the miserable group on our storm-washed decks. The ship was now within hail; but our joy was short-lived. After several fruitless attempts to reach us, the boat returned, was hoisted up, and the effort at assistance given up. Oh! who has felt the disappointment of their warmest hopes? who has felt the deep loneliness of that soul who, with help in view, finds himself left and forsaken, to die amid the roaring of breakers and the bursting of the stormy sea? Such were our feelings; so near was the stranger ship that the voices of the sailors could be heard; the situation of the fabled Santalus was more than realized. "Oh my God! my poor wife and children," exclaimed the captain, "I shall never see you more," and fell overcome by emotion on the deck. Mr. A. had been folding his insensible daughter to his bosom, seemingly abstracted from the scene that was enacting around him; he had since the unsuccessful

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attempt for our rescue, given up all hope, and sunk into a settled despair. Startled by the exclamation of the captain, he seemed to be recollecting himself; and resigning his daughter to my arms, he cried out, as if just awakened from deep reflection, "perhaps so, perhaps so, I will try." He sprung upon the companion hatch; his hands and eyes were raised to heaven—thrice did he cry, in a voice that seemed to mock the attempt of the waves to drown its sharp and thrilling tones—as if overcome by the violence of the exertion, he sank fainting down. The wo-stricken group around him, startled by his cry, gazed with astonishment, fearing that the constant watching and deep sorrow had partially alienated his reason; the effect, however, upon the strange ship was electrical—an immediate bustle was seen on its deck, and again was the boat lowered. Oh God! with what intensity did I watch its movement—sometimes it sank into a yawning gulf—again it rose unharmed. The captain, who had sprung up on the first intimation of rescue, while he gazed on the exertions of the hardy crew, frequently muttered, "she cannot live in such a sea." But she did, and in a short time we were on board the ship ——, captain ——, bound for Liverpool. For two days I was confined to my berth by a raging fever, and on the third I met, for the first time, my fellow-sufferers. Oh what a meeting was that when I beheld the lovely girl, I had dared to love in the midst of dangers and death, safe from the awful fate that threatened to destroy us; still the action and cry that had caused the boat's crew to brave certain death for our deliverance haunted my mind. I mentioned it to Mr. A. and he seemed to wish to avoid the subject. I applied to captain —— for information. He replied, "it was the voice of a brother in distrrss, craving assistance which I was bound to render." "Mr. Arlington is a Mason; his action, when the voice could not be heard, convinced me of the fact, and at the hazard of my own life I saved his." We arrived safely in Liverpool, and not having any definite object in view in my visit to Europe, I consented to accompany Mr. A. in his tour. But a few months elapsed before I led the lovely Lucy to the altar; and on my return to America she soon had the satisfaction of knowing that she was not only a Mason's daughter, but also a Mason's wife.

C.

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OUR ORDER.

We have recently been one of a number of brethren, who have visited some of the Northern States upon the business of Odd-Fellowship, and it is a source of gratification to us to speak of the condition in which we found the Order generally. In New York particularly, where we were apprehensive that the interests of Odd-Fellowship would suffer by reason of the difference of opinion which has prevailed in reference to their local government, we are happy to say, that we have been agreeably disappointed. The subordinate lodges are in a prosperous state, and punctuality in attendance upon lodge duties which is indispensable to the well-being of every lodge is a pervading characteristic of the order in that state. In Albany as well as in the city of New York, the accession of numbers has been great, and no obstacle seems to interpose to the greater improvement of the order in that state, save the want of harmony among the influential members in the two cities. We trust that the minor subject of difference will be merged in the greater one of the common weal. We are of that class who in secular concerns if we may use the expression go for the majority, but in the concerns of our Order we are disposed to respect numerical strength in the attainment of its ends, only so far as the means resorted to will be found to be sustained by written law, or clearly justified by the exercise of inherent right. In this controversy it does conscientiously appear to us from all that we have seen and read upon the matter, that the majority have been in error as to the means, although evidently influenced by the most virtuous motives to produce the greatest amount of common good. The question then recurs in view of the relative position of the antagonist parties what is to be done? Without a common head, acknowledged, obeyed and respected, all will concede that the common good must suffer. That with mutual consent and perfect harmony that common head can be located either at Albany or the city of New York, seems to us to be impossible—crimination and recrimination, harsh words and jeers and reproaches, only tend to remove the one more distant from the other, and it is worse than idle to ring the changes of argument about the matter, for one class to entrench themselves behind what they deem to be the immovable fortress of *principle*,

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and for the other class to maintain the undeniable and inherent rights of a *majority*—such a relative position will at least endanger if not entirely destroy that institution, which both revere. What then is to be done? We say emphatically, let there be mutual concession; let brother meet brother in that fraternal spirit which belongs to the Order, in that ennobling relation which is engraved upon the key-stone of the arch of Odd-Fellowship.

[COMMUNICATED.]

[From the Caroline (Denton, Md.) Advocate.]

ENIGMA.

I am a word of nine letters, and take them all together I am of a respectable family, and my relatives reside in almost every city and county town. My 9th, 8th, 6th, and 4th, is a beast of the forest, and I am frequently pursued by hunters. My 9th, 5th, 7th and 6th is sunk below the surface of the earth for the good of mankind. My 1st, 2d and 3d is what old maids are fond of. My 9th, 1st, 8th and 7th first belong to the quadruped and then to the human species; both would appear to a disadvantage without me. My 4th, 8th, 9th and 6th is frequently at the table of the rich. My 2d, 1st, 7th and 6th is the Miss's favourite, she treats me as a fond mother would her offspring. My 9th, 8th and 5th is seen at the grog-shop and ale-house. My 4th, 6th, 1st and 9th is like a purling stream. My 9th, 8th and 1st has been the employment of mankind from the earliest ages, and constitutes one of the highest enjoyments, and greatest pleasures of life. My 9th, 5th and 2d is what old maids and bachelors have never done, but what Maria has done and would be willing to do again. My 8th, 9th and 7th is the name of one of the feathered tribe. My 5th, 6th and 7th is measured by the yard stick, and not found wanting in length.

MARIA.

[From the same.]

ANSWER TO MARIA'S ENIGMA.

The prowling *wolf* the sheep devours,
The *well* for us its blessings pours;

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There's much that's *odd* and very queer,
The *wool* from off the sheep we shear,
The *fowl* I always did admire,
The little Miss a *doll* requires;
There's *woe* in taverns to be seen,
And gently *flows* the purling stream;
In *wooing* oft we pleasure take,
We *wed* our earthly bliss to make;
The *owl* for night has much regard,
An *ell* is measured like a yard.

And now on the *odd* things oddly I'll dwell,
Which makes my *odd* song, perhaps, *oddly* to tell.
There's odd things in sight, and odd things in sound,
Odd things in the air, and odd on the ground.
Odd beasts and odd birds, odd reptiles, odd fishes,
Odd heads and odd minds, odd enigmas, odd wishes,
Odd talkers, odd readers, odd writers, odd spellers,
And among all the odd things, there's many *Odd Fellows.*

HESTER.

MASONIC OLIVE BRANCH.

Our especial thanks are due to our worthy Rev. Brother of the Masonic Olive Branch, for the regularity of the reception of that to us truly interesting print. The copious excerpts which we have made from the last few numbers will attest the estimate which we place upon its merits. To the Masonic order and our own it is an invaluable auxiliary, and is inferior to few publications in general interest to the community at large. We commend it again to every Odd-Fellow who appreciates the well-being of the two kindred institutions.

[From the Baltimore Chronicle.]

MR. EDITOR—Sir: I am much pleased to notice the quiet and unostentatious manner in which the members of the William Tell Lodge of Independent Order of Odd-Fellows have distributed the appropriation of the two hundred dollars, voted for the relief of the sufferers by the late flood. I am not a member of the Odd-Fellows, but I think it but justice that acts of this kind should be noticed, and that the munificence of the William Tell Lodge should be known.

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ADDRESS

Delivered at Manchester, Baltimore county, before Daniel and Jacob Lodge, No. 23, O. I. O. F. and in the presence of a large concourse of invited brethren and citizens, on the 4th August, 1835, by Jas. L. Ridgely, R. W. P. G. M.

My Friends and Brethren :

I can with sincerity assure you that on the present occasion, mingled feelings of delight and fear pervade my breast; delight at beholding here assembled a concourse of brethren to celebrate with becoming reverence, the annual return of theday, which gave them existence as a lodge, duly constituted in the bonds of brotherly love. Fear, my brethren, that your partiality has prompted you to select an individual, to explain the precepts of the Order, and to exhibit to you the new obligations which it imposes on you, and which this occasion seems peculiarly to invoke, whose defect of ability, and uncongenial habits of life, but meagerly qualify him to perform. The practice of observing each returning anniversary of institutions, whether political, moral, or social, founded as it is in wisdom, and addressing itself to the noblest feelings of the human heart, has long obtained in all ages, and in all periods of history. Nor is it surprising that in our own happy country, each succeeding return of the day, which gave to us, liberty, laws, and toleration, is hailed with delight, and celebrated with unmingled joy and gladness by a grateful people, and the principles of government to which it gave birth, more closely and religiously enshrined in the heart of every patriot and philanthropist. Such celebrations, when not abused by licentious excesses, are well calculated to exhibit the value set upon the occasion, and to evince our gratitude to the great architect of the universe, for the numberless blessings shed upon us. While the act revives in the recollection of the man of mature years, the arduous struggles and hardy pilgrimage of our forefathers, it exhibits to the rising generation a mirror, from which may be seen reflected at a single glance, the whole revolutionary history of his country, and thus he becomes qualified, duly to appreciate the value of the inheritance transmitted to him, purchased

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neither with gold nor silver, but with the inestimable blood of the fathers of our country.

For the same purpose, and the attainment of the same ends, my brethren, do we celebrate the anniversary of our lodges; that we may meet together around our altars, dedicated to the widow and the orphan, to commune with each other in that pleasurable intercourse, ever the companion of conscious rectitude of purpose, and of industrious efforts to spread the principles, and inculcate the practice of benevolence throughout the world: that we may at least once a year be brought together, and account together of our stewardship in the cause: that by a respectful and pious keeping of the day within our remembrance, we may give evidence that we appreciate the principles, and love the tenets inculcated by our order. We have assembled for the purpose of renewing the endearing obligations of the fraternity; of impressing its principles upon the hearts of the brethren, and of inculcating its salutary lessons in the minds of the unwary. Were this indeed some ordinary occasion, when no peculiar feelings of our nature were invoked to mingle in this ceremony, when no pleasureable recollections were presented to our minds, when no delightful retrospect was exhibited to our view, no sanguine anticipations permitted to swell within us, it were yet sufficient to awaken our liveliest emotions, and to excite our delight. But when by the faithful page of the retrospect, we are admonished of the fact, that in a country in which twenty years ago, but four votaries of Odd-Fellowship could be found, ten thousand of the virtuous and reputable citizens of this republic, now proudly announce themselves odd-fellows, it may well be said, that it is no ordinary ceremony in which we are this day engaged, but an occasion on which we may well exult, and to which our posterity in the order, may ever after revert, with reverence, and respect. Let us then in view of these prosperous things, while here assembled to celebrate the result of our combined labors, and to consecrate the work to the immutable principles by which we are bound and united together, offer up to the great head of the human family, our most fervent acknowledgments for the continued prosperity which he has shed upon our devoted institution, and on this spot, this day dedicated to the pious service of thanksgiving, conjure his

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further interest in our behalf: let the solemn principles of our order, be a *covenant between us and him*, and let our offering be that of contrite and grateful hearts.

It seems appropriate that, on this interesting occasion, something should be said of the origin, progress and principles of Odd-Fellowship. I shall not attempt to detain you by a conjectural or speculative review of the antiquity of our order, by carrying you back to the days "lapsed in the maze of time," as its antiquity nor the consecrated mould of centuries revered could add to its intrinsic merit —give to it any stronger claim to the affection of its disciples, or render it more worthy the respect and and admiration of the world. Let us then confine our inquiry upon this subject to its introduction into our own country, its continued progress, and its present jurisdiction.

In the year 1818, at an accidental meeting of a few individuals who had taken up their abode in the city of Baltimore, the subject of Odd-Fellowship was introduced in conversation. To some present it was entirely unknown, but to two or three of this number, who had been attached to the order across the Atlantic, it was a subject of warm attachment and earnest solicitude. Men whose business of life led them to humble pursuits, and whose experience of the benefits to the human race in their native country, of this institution, naturally prompted them to enquire for a brotherhood in this country, where they might meet the right hand of friendship extended to welcome them, and obtain the encouraging aid and counsel of a brother, to cheer them onward in a strange land.

To their anxious enquiries they received for answer, that no such fraternity was to be found here. Yet believing that although there was no recognized lodge of Odd-Fellows in this land, that in the rapid tide of emigration from Europe to America, many of the order had sought this country as a home; the idea was suggested, that an advertisement should be made in the public prints, inviting all who were then in the city of Baltimore, to meet at an appointed time and place. The notice was accordingly given, and at the appointed hour but four individuals presented themselves. These, though strangers in person and unacquainted, soon became known to each other by an interchange of conversation in that language unintelli-

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gible to any but Odd-Fellows, but to them in whatever clime or distant place expressed, easily understood and appreciated. Deeply impressed with the value and usefulness of the institution to man, this little band of Odd-Fellows thus gathered together, resolved with one accord to establish the order in America. Having procured the proper authority from England, to which country they could alone look for power, by reason of their own obligations to it, they commenced the work, making the city of Baltimore the theatre of their first exertions. On the memorable 26th day of April, in the year 1819, the first lodge of Odd-Fellows in America was duly constituted and named by these brethren, in veneration of their adopted country, and in admiration of the virtues of the father of its liberties, "Washington Lodge, No. 1." Thus was the first impulse given to the order in this happy land, in which it seemed, even from the beginning, destined to vie in strength, usefulness, and the faithful practice of its principles, with the mother country. Having found its way to a land, whose form of government seemed congenial to the prosperity of its principles, and where equality of right was well adapted to its successful existence, it soon attracted the esteem and respect of the good, and the virtuous.

To the first lodge succeeded in this State within the lapse of a few years five and twenty others, consisting of more than 4000 citizens of this community; and as if destined in its pervading power to overspread the whole continent, through the untiring zeal and persevering energy of him who lives to witness its gigantic growth, its banners have been unfurled throughout every state in the union, borne on the breeze of every gale, and bearing the inscription of peace and good will to man on earth. Accompanying the march of civilization wherever it has penetrated this vast continent, Odd-Fellowship may be found planting deep its standard in the earth, administering to the wants, and offering to the distresses of humanity, from the north to the south, from the east to the west, embracing in its extent the whole community.

To the savage rites and hideous war shout of the red man, it has among other civil institutions succeeded, and the once deserted far west, now studded o'er with new risen and rising cities, affords it a welcome home: Every where its temples are lifted in the air. Eve-

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ry where its benign influence extends and is felt. The travelling brother in adversity or prosperity, whether in pursuit of relaxation from the busy hum of life, whether seeking rest and repose to invigorate an enfeebled constitution, whether journeying for employment, in whatever condition or clime, may cheerfully look to the brotherhood for aid, counsel and hospitality.

Having thus seen from what a small beginning odd-fellowship has continued to pervade this whole republic, every where dedicating her temples, and attracting the votaries of benevolence and charity to her shrine, let us examine its principles thus publicly, and expose them to the scrutinizing test of public opinion. We are associates, my brethren, for the single purpose of relieving the distressed brother, succouring his disconsolate widow, and educating his orphan. With these principles as the substrata of our order, could we, I ask, have been otherwise than prosperous. In the attainment of this object, we seek no extraordinary or irregular means, nor do we pursue any improper or unusual ends. We offer no sacrifice at the altar of Bacchus, violate no obligation which man owes to his fellow-man, but on the contrary, we inculcate the due observance of every relation of life as the first duty of man. We interfere not with religious partialities, offend no law of morals, meddle not in government other than to instil a faithful observance of law, and a proper submission to its ministry, and we inculcate benevolence, justice and charity, as the bright gems of our order, by the practice of which we are taught, through difficulty or danger never to alienate ourselves from probity, with equal calmness to endure unmerited obloquy, or to accept the just tribute of virtue, to extend a helping hand to the distressed, and to offer up our warmest petitions for the perpetuity of our republic, and for the individual happiness of each other. To the world the name we bear may appear odd, and singular, and the uninformed, and unreflecting, may be induced from the volatile character of the name, so also to estimate our principles and purposes. Our oddity is indeed, my brethren, but a name, a shadow, the substance being an anxious effort to do good.

The principles of our order will be found, by the inquirer after truth, to be based upon the immutable principles of nature, and the

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eternal laws of justice; our purposes are charity and a communion of feeling and fellowship, to be derived from that social intercourse existing among us to which the world is estranged, and from the consciousness of being the humble means of ameliorating the condition of our fellow-man. * "He who adheres to the letter sticks to the bark," was quaintly said by an ancient much revered jurisprudent, in reference to the construction of laws; with equal propriety shall we say to such as judge us by our name, without inquiring into the intrinsic virtues, the substance, or kernel of our order, that by thus adhering to the name, they remain ignorant of the principles of an institution, against which if honestly practised, religion herself dare not lift her hallowed voice. We differ not in our oddity from our fellow-men: To that common father of light, acknowledged even by the savage, we appeal and reverence as the protector of nations, the defender of society, and the great centinel of human right. In our pursuits, we may be found in the numberless callings and paths of human life, rich and poor, humble and exalted, merchant and mechanic, farmer and tradesman, lawyer and physician, dissenting in no wise from the great human family, yet we are Odd-Fellows, and our Odd-Fellowship is but another name for charity.

Mankind having one common descent, proceeding from one and the same source, the great parent of the human family, there is imposed upon them a sacred obligation, arising out of the relation itself, to regard each other as brothers and members of one common family, and a duty is thus enjoined to provide for each other's welfare. We only require of candidates for Odd-Fellowship a practical exhibition of the pursuit of this principle of nature, which we believe to lie at the root of universal happiness and usefulness. No alienation from peculiar religious or moral views, no renunciation of principles of government, other than a cheerful submission to the government under which we live is asked, no departure from the holy duty claimed at our hands by family endearments or social ties are required.

Such, my brethren, are hastily exhibited to you the principles of our order, and whilst our hearts may swell with proud felt emo-

* Qui hæret in littera, hæret in cortice.

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tions at the signal success which these principles have attained, there may be suggested, wonder and amazement that such an institution was not earlier founded in this country, and more universally understood and appreciated. Let us respond to such a suggestion, that the world is ever suspicious and incredulous—man is at most reluctant to confide in the professions of his fellow-man, who undertakes a business of disinterested public benefaction, and following the corruptions of his own nature, is ever ready to assign to him improper and invidious motives. The world was careless to believe, that the little band of their fellow-beings, to whom they were strangers by birth and interest, and the humble condition of whose lives necessarily required daily toil for subsistence, were actuated by that philanthropy which they professed, and readily imputed to them sinister designs cloaked under specious pretences. Thus, my brethren, undeserved obloquy and disgrace was heaped upon them, and that institution which they struggled successfully to sustain, was for awhile driven into obscurity and even contumely. Like every human effort to accomplish any great enterprise, this order though afterwards destined to produce so much human good, long withered under the blighting influence of public disfavor. Every motive that was improper, and every purpose other than a virtuous one, was assigned by its adversaries against Odd-Fellowship. No society ever yet long endured, the history of which has been communicated to posterity, whose principles or philosophy has claimed any portion of the world's attention, no matter how simple or lucid may have been its purposes, concerning which the world has not differed, and which has not met public disapprobation at some period of time. Let us not then be surprised that the frown of public opinion, and the prejudice of the world rested so long upon our devoted institution. The ray of intellectual light and reason, will ever dispel the judgment which is based upon ignorance, and bring home conviction to the benighted mind. Thus has been consigned to oblivion all former prejudice which has been reared against us, and by acting and living out our own principles, have we redeemed the institution from the force of unmerited popular disfavor, and placed it high in its proper rank among the benevolent orders of the world.

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It may not be improper perhaps on this occasion, when light and information upon this subject may be rendered wholesome, to go a little more into detail as to the causes of opposition to Odd-Fellowship, and the reasons assigned against this, in common with the other secret societies as they are called. It has been urged that under secrecy we cloak vice, that we possess the means of insidiously plotting the overthrow of government, and the prostration of individual right; that by our secrecy and the hidden relations which exist and bind us together, we are rendered unfit citizens to discharge the various duties of life impartially among our fellow-men. These among many other, have formed the leading causes of objection urged against our order, in common with her ancient and nearly allied sister Masonry, and have by a flagrant prostitution of truth, awakened an excitement in this republic almost incredible, and bordering on political fanaticism. If indeed benevolence and charity be vice, then indeed do we cloak our vices. But my brethren, to you who know, and feel with great indignation this calumny, it were needless to attempt a vindication, and to the ordinary observer of society and its members, no argument can be required to establish our fitness or integrity as fellow-citizens. Will it be said, and is there an individual within the sound of my voice, who would meekly tolerate the assertion that our immortal Washington, and his devoted partner in peril, would have sought to cloak vice in the sanctuary of a masonic lodge. Can it be believed, that they in connexion with that imperishable list of worthies of the masonic fraternity, who have now gone to render their last account, would not only have shrunk from vice, but would have recoiled with horror from an institution, which plotted the overthrow of that government, or the inestimable individual rights, founded by them at so dear a price—need any arguments be added to cast into merited confusion the authors of such vindictive falsehoods? or to redeem an institution from such unfounded aspersions? The principle in reference to the order of which we are members, is precisely the same, and equally applicable, and the assertion is repugnant to the intelligence of any ordinarily informed man. The reverse of the charge is well known to you all. We desire not to conceal vice, faults or errors, nor even to restrict or circumscribe that communion

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or fellowship, which we so highly prize selfishly among ourselves, but we enjoin and inculcate secrecy, because silence and secrecy tend to perpetuate, by nourishing human curiosity, that institution which we all cherish as the source of much human benefit, and that by thus perpetuating the order, we render its usefulness lasting and durable, when by an indiscreet exposure, after the example of other benevolent institutions, its existence must be short-lived and ineffectual. We guard against destruction and collision with the world, and as we believe greatly contribute to perpetuate the order, and more extensively to benefit the human family by our continued, vigorous and progressive existence. The propriety of this rule, both the judgment and experience of mankind will point out, as the only sure basis upon which the durability of an institution of a similar character, can be effectually sustained. By a steady adherence to this feature, has masonry stood the test of persecutions and aspersions, almost incredible, persecutions at which the feelings of nature revolt upon the perusal of the tragic history of many of its martyrs. It was by a strict pursuit of this principle, as an immutable part of their creed, that they sustained themselves against a warfare commenced and carried on with savage fury against them, since a period of more than four hundred years ago, when a statute of Henry the VII. of England was enacted, rendering free-masonry a felony of death. The triumph of masonry then commenced, but their numberless adversaries, reluctant to succumb to truth and reason, continued their oppression with embittered fury, and followed them through Spain, France, Germany, Russia and Italy, for a series of centuries with undiminished zeal, and it will be seen even as late as the year 1825, by the edict of the king of Spain, that free-masonry is denounced, and the practice of it punished with death. Nor indeed has the spirit of destruction and total annihilation of that order been confined to Europe; the baneful poison has been introduced into this country, and the melancholy spectacle has been exhibited of venerable and respectable citizens, sacrificed at the altar of political anti-masonic fury. The more oppressed and persecuted, the more faithful has been their stoic adherence to the sacred tenets of their order; they have been deposited in the crucible, and have been brought forth from the furnace with increasing brightness, un-

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tarnished and unsullied. They have surely reposed in the ark of the covenant from the deluge of calumny, and have been moored triumphantly over the tumultuous storms of passion and prejudice, reposing upon their omnipotent grand-master, for the rectitude of their intentions, and the integrity of their order. Nor have they reposed in vain. Their victory over political fanaticism, has been achieved by inviolable firmness to the secrecy of their order, and by that forbearance and meekness which are ever the characteristics of a good cause. But need I further enlarge, upon the propriety of our secrecy, when the experience of every day teaches us the solemn admonition, that he who would be wise, must be silent, and he that is wise speaketh few things. The simple but faithful axiom, that silence is salutary, and secrecy prudent, has long been acknowledged, and every liberal man knows and feels the force of the truism.

Another subject or theme of animadversion against our order, in connexion with its alledged secrecy, is its symbols, or emblems—these are denounced as unmeaning pomp, and a gaudy display of ribaldry to catch the idle and the curious. My brethren these symbols and emblems are neither secret nor unmeaning, but when correctly understood, furnish admirable lessons and instructive morals, not only of our order, but of the whole economy of nature. To illustrate this, let us explain some of the principal emblems which decorate our lodge rooms, then let the reflecting man draw his own deductions, as to their own insignificance. The most common symbols that attract our attention in a lodge room, are the eye, the globes, the hand and heart, the dove, the hour glass, mortality, the moon and stars, the owl, the lamb bearing a cross, and the bee-hive. The eye is emblematic of the omniscience of the Great Jehovah, it exhibits to man the instructive lesson, that the eye of his maker is ever upon him, observing his actions, and penetrating the innermost recesses of the human heart, by which he is admonished to regulate his conduct by the divine standard, and to remember his utter dependence upon his creator, from whose presence he is never absent. The natural eye is also the medium of man's greatest pleasure, and it is the exercise of that faculty by which he beholds the creation around him, and is enabled to form just and proper con-

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ceptions of his being. It is frequently represented as surrounded by rays of light, in order that we may learn the all-pervading omniscience of Providence which ferrets out every thing, however attempted to be concealed by man. The hand is a sacred emblem of friendship, the heart of honor and love. The heart and hand are usually united to denote their fellowship in action—the heart is the seat of affection and the finer feelings of our nature, while it prompts to love and friendship; the extended right hand of fellowship is the agent which exhibits the impulse of the heart. The hour glass holds up to view the fleeting nature of time and the mortality of man. The terrestrial globe shews the extent of our fellowship, circumscribed only by the whole human race, whilst the celestial globe reminds man of his utter insignificance, when contrasted with the noble work of God. The lamb and the cross is beautifully illustrative of the redeemer, whose sacrifice for man was made in meekness and humility to the will of his father. The dove is the messenger of peace,—the bee-hive inculcates industry,—the moon and the stars are the exhibitions of the stupendous handicraft of Providence.

Is there then any thing dark or hidden in these simple, yet instructive emblems of our order, or which can be tortured into an objection to odd-fellowship. We adopt emblems because they are calculated to impress their moral upon our hearts, by their constant exhibition to view, and can in no wise be productive of any improper influence.

It is not surprising that under governments where the whim and caprice of despots is the sovereign law, and where the perpetuity of the reign depends upon the oppression and ignorance of the people, that the practice of these institutions should be visited with the heavy penalty of treason against the government; inasmuch as the great principle inculcated by them is that of equal rights, a free diffusion of knowledge, and toleration of opinion. Men of all classes of society are thus brought together in a lodge room, and are there taught that all men are by nature free, and it is the force of such instruction and intelligence at which tyrants tremble; not my brethren that it inculcates insubordination to, or rebellion against government, but it gives birth to and nourishes that involuntary feeling, which swells

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within the bosom of every inmate of a lodge, stimulating him for the enjoyment of the same political equality, which he enjoys as a member of a lodge, where the rich and the poor, stranger or friend, foreigner or citizen, humble or great, are all regarded in the same light, and reduced to one common level as brothers, and where merit is the only sure avenue to honor and distinction. But in a country like our own, where no such feeling could obtain, and no such influence could be produced, it must be attributed to some other cause, perhaps to a bold struggle on the part of men, who have been consigned to private life by the popular voice, to lay hold of this delusion which they sought to create, as a successful means of regaining power. To whatever motive it may be ascribed, selfish or pure, it were equally undeserved, and the verdict of an intelligent people has justly consigned it to its merited obscurity, accompanied with the same disgrace, which usually attends every effort of force and calumny, and drawing after it its own ruin. Whilst this opposition has become swallowed up in those independent waves which they sought to disperse, benevolence and charity survive in triumph over the scattered fragments.

Let us then, seeing there is no foundation or truth in the aspersion cast upon our order, religiously enshrine these revered principles of the institution in our hearts. Take not heed at the malice of those who oppose us. Let us throw the mantle of charity around such as return us evil for good, and the day shall not be far distant, when the universe will admit, that to be an Odd-Fellow and a good fellow, will be another name for charity.

Brethren of Daniel and Jacob Lodge, we congratulate you upon the work which you have done, and the success which has crowned your labours, and we beg affectionately to encourage and stimulate you to persevere in the cause, looking forward to the day when your institution shall have been the architect of its own greatness, and the maker of its own reputation. Upon every one of you there is a moral obligation and responsibility devolved, and you should always remember that to a certain extent, if the principles of Odd-Fellowship fail to be nurtured in this vicinity, you are responsible, and let me assure you that it is a responsibility of no ordinary character, when the failure of the principle, is the withdrawal of the be-

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nefits of the order from the whole brotherhood. May we then invoke you to press onward in your zeal and devotion to the order, in the discharge of which duty and work, you will not only be admonished by your hearts of the rectitude and propriety of the act, but be sustained, buoyed up, and cheered by the good and the virtuous around you. Success will crown your efforts, and this lodge may be the small beginning from which may emanate many more lodges in this vicinity.

You will remember however my brethren, that your zeal should be tempered with discretion and sound judgment, prompting you rather to limit the number of your fraternal circle, than to possess materials not calculated to elevate the moral character of the institution, or to maintain the purity of its principles,—principles, against which no reasonable man can object, and which even bigotry itself could scarcely condemn.

[From the Masonic Olive Branch.]

INDEPENDENT ORDER OF ODD-FELLOWS.

The Convention of Past Grands which assembled in the city of Richmond on Monday, 10th of July, after duly discussing the proposition, proceeded to the adoption of a constitution and the election of officers for the Grand Lodge of Virginia of Independent Order of Odd Fellows for twelve months. The lodges represented in Grand Lodge were Washington Lodge, No. 2, Norfolk; Jefferson Lodge, No. 4, Richmond; Old Dominion Lodge, No. 5, Portsmouth; Union Lodge, No. 7, Richmond; Monroe Lodge, No. 8, Petersburg.

On Tuesday the formation of the Grand Lodge was celebrated by a public procession. We think from the display of intelligence and beauty at the church, that the Order will advance as fast as its best friends could wish.

The procession was formed in F street, right resting on Governor street, and moved along Governor to H street; up H to 4th street; along 4th to Main street; down Main to 20th street; along 20th to F street; up F to Trinity Church. On arriving at the Church, the line opened to right and left, and faced inward, observ-

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ing proper distance. The Grand Lodge entered the Church first, the band playing while they were entering.

The exercises at the church were conducted in the following order:

Music.

Prayer by the Rev. Bro. Bain of Portsmouth.

Music.

Address by the Rev. Bro. James D. M'Cabe of Fredericksburg.

Music.

PRAYER.

The procession then moved up F street to their Lodge Room, where the ceremonies of the day were concluded.

The absence of the Grand Officers of the Grand Lodge of the United States prevented the instalation of the officers of the Grand Lodge.

We commend the generous sentiments and noble spirit of the following beautiful stanzas to every Odd-Fellow.

[From the Masonic Olive Branch.]

LINES

Composed by a member of Staunton Lodge in memory of the last festival of St. John.

To thee, this Lodge we dedicate,
With praise aloud proclaim,
While we as brethren celebrate
Thy virtues and thy fame.

Though we possess the gift of tongues,
Great God, without thy grace,
Our loudest words, our loftiest songs
Would be but sounding brass.

Oh, brethren, then, while on this earth
Let brotherly love abound,
As heirs of one inheritance,
On each our friendships crown.

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While we shall feel a brother's sigh,
And with him bear a part,
Let sorrow flow from eye to eye,
And joy from heart to heart.

May love in one delightful stream
Through all our bosoms flow,
And union, sweet with fond esteem,
In all our actions glow.

Let discord, odious child of hell,
Be banished far away,
While we in sweetest friendship dwell,
And our great Architect obey.

O then, as brethren here below,
Let us resemble those above,
Where streams of friendship ever flow,
With joy, and peace, and love.

For ties of love, ye "rocks and hills,
Your lasting silence break,
And all harmonious human tongues"
With loudest praises speak.

Staunton, July 22, 1837. H.

The following sentiments have been handed us by a friend; whether *they* were designed as a *quiz*, or the real sentiments of the writer, they are, nevertheless, too good to be lost:—*Masonic Olive Branch.*

The Independent Order of Odd-Fellows—Abraham, Isaac and Jacob must have been Odd-Fellows in their day, for they walked by faith and not by sight, and overcame, and had given unto them a white stone, and in the stone a new name written which no man knew save he that received it.

Odd-Fellowship—Let brotherly love continue—Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

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AN ORATION,

BY

SAMUEL YORKE AT LEE, ESQ.,

Delivered in the Baptist Churah, Sycamore-street, Cincinnati, at a procession of the Independent Order, February 7th, 1833.

FRIENDS AND FELLOW-CITIZENS:

BY appointment of the Fraternity of Odd-Fellows, it is my duty to address you to-day. It is my intention to explain to you the nature of our Institution; to inform you for what purposes we have pledged ourselves to co-operate; and to remove any prejudices which may exist against our body. I shall omit the egotism, customary with orators on such occasions as this is, and forbear to intrude on you any remarks about "diffidence" or "incompetency,"—remarks which I consider are always uncalled for. Modesty is commendable in all men, but bashfulness is unmanly; and he who accepts an office, knowing at the same time his inability to discharge the duties of it, betrays either egregious folly or unpardonable impudence. I cannot, however, avoid the embarrassment natural to one thus conspicuously placed. I feel my responsibility, and though I desire no pardon for my errors, I ask your clemency for my inadvertencies.

Since the establishment of the Order of Independent Odd-Fellows in Cincinnati, so many inquiries have been made of the members of the Fraternity, individually, and so much general conjecture has perplexed the public, as to the end to which our efforts are directed, that justice to ourselves and respect to our fellow-citizens demand and sanction the proceedings of this day. Moreover, the presence of our right worthy brother THOMAS WILDEY, Grandsire of our Order in the United States, now with us on a visit to this city, affords a concurrence of circumstances peculiarly appropriate to this occasion.

The first Lodge of Odd-Fellows, under the present organization of the Fraternity, in the United States, was instituted at Baltimore about fourteen years ago. The Order was introduced immediately from England, where, in common with all Europe, it has existed so long that "the memory of man runneth not to the contrary." Its

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migration to the New World seemed, at first, unfortunate. It had so many difficulties to encounter, so much long-suffering to endure, and so many prejudices to contend, that, but for the omnipotent spirit which upheld and bore it on, the Genius of our Order would have sunk down and perished in the wilderness. But a kind Providence, in whose hands all things are instruments for certain uses, beheld the enterprise and pronounced it GOOD. At *His* permissive *fiat*, the season of tribulation gradually passed away. Her hope, so long deferred, was at last established and fulfilled; and the philanthropy, latent in her bosom, and so long condensed, now, quickened into life, glowed and expanded with each successive throb of her re-invigorated heart. Though she had long wrought in darkness, her labours had not been in vain; and when the light at last shone out upon her, men saw and acknowledged that her good deeds had been many. Her character was now understood. Troops of friends came gathering about her, and multitudes of the sick and of the needy hastened to her altar—heaped with abundant, continual, and spontaneous relief. Apostles now went forth throughout the land, bearing the good things of charity; and her temples soon rose, numerous, dispensing her blessings far and wide.

Small in the commencement, our Fraternity has now reached great numerical importance; and, during the short time which has elapsed since its introduction into America, ten thousand citizens of this republic have enrolled themselves as Odd-Fellows. Each day the Fraternity receives new accession to its strength; and in every State recruits are mustering under its standard—a standard, than which none could be more happily adapted to express the simple open-heartedness of the Brotherhood, for an Odd-Fellow carries *his heart in his hand.*

The first Lodge in Ohio, was instituted at Cincinnati, in December, 1830. I well remember its insignificance in the beginning. Hardly could be found the requisite number for the official administration of the new Lodge. Two years have just elapsed, and there are now three Lodges, besides a Grand Lodge, and an Encampment; and the aggregate number of Odd-Fellows in Cincinnati, is four hundred. I recognize, seated amongst the brethren, many of the pioneers in that benevolent enterprise; and as I look on this happy

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scene, I heartily congratulate them on success so brilliant, and on a recompense so gratifying to their zeal.

The nature of our Institution is benevolent. We have none of that sentimental philanthropy which, indulging its morbid fancies, sits apart from mankind, and ruminates on impracticable schemes of "universal benevolence." Such philanthropy commonly finds its ultimate in its own speculations; its love of mankind is merely platonic, and its good deeds of charity seldom exist but as "ideal forms." We have no faith, either, in the ostentatious coffin-charity, so common in our day and generation—the grudging charity of a dying miser—the forced beneficence of a wretch, whose whole life has been passed in grinding the faces of the poor—in whose breast avarice has smothered every human sympathy, and every social virtue. Did he not strike a beggar when he asked for bread? Did he not drive his daughter from his house, because she murmured when he would have sold her heart on the Exchange? Aye! very true. But read his will. "What magnificent donations?" "What splendid charities!" "What praiseworthy munificence!" He is lauded on all sides. And the venal crowd soon comes to the conclusion, that "after all, he was a clever old soul." "He was somewhat eccentric, but he had an excellent heart." "He was sometimes a little rough in his manners, but then every body has his way." Is this right? Shall we call this charity? It is, indeed, a charity which concealeth, not covereth, a multitude of sins. Did benevolence dictate that will, or penitence suggest that disposition of his wealth? No! It was avarice—an avarice of the very spirit which hugs itself with satisfaction at the thought, that it can still exercise posthumous control over its darling hoards. And to what use are these large legacies generally devoted? To found some Alms House, or endow some Hospital—asylums, too often, where worn-out sensuality, and beggared vice, enjoy their *otium cum dignitate.*

After many years of labor, the massy pile is reared in memory of the *venerated founder;* and revenues, which might have paid a hundred teachers, and raised up a thousand useful citizens to the State, are basely squandered to perpetuate a lie. Moreover, these great eleemosynary institutions seldom do good proportioned to their means. For when, as in the supposed case, the edifice is finished,

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and final arrangements seem made for wholesale beneficence, it frequently happens, that, out of the multitude of the sick and destitute seeking shelter in it, few find the doors of the proud mansion open at their knocking. According to the rules of the "Board," admittance can be obtained only on certain conditions. The applicant must have certain requisite qualifications; and the case of many a poor petitioner is so long deliberated on—so much time is occupied in appointing committees, and in hearing their reports, and in other indispensable formalities, that when the order for admission is at last given, the beggar lies no longer at the gate, but rests in the bosom of his Father. Benevolence is most useful to mankind, when it applies itself to mitigate the minor ills of life. The general misery is made up of particular cases; and if proper and prompt aid were afforded to its individual parts, the aggregate could never attain much magnitude. An institution, then, founded on such a principle of anticipatory beneficence, and having for its rule of action to do good *in detail*, should be solicitously cherished by every community. Such is the institution of Odd-Fellows. Our benevolence is practical, and can be readily adapted to all the exigencies of life. We have a system of charity, which always affords present help in time of trouble.

To explain this system of charity, I must now enter the second division of our subject, and inform you for what purposes we have pledged ourselves to co-operate. This can be best done by referring you to a Constitution of some one of our Lodges. The regulations of our Order are, in substance, every where the same: so that by a knowledge of the rules by which one Lodge is governed, you obtain a sufficiently definite idea of the laws by which all are controlled. I have here, the Constitutions of two of our Cincinnati Lodges. I will read such parts of them as have a bearing on our subject.

"ARTICLE X.

Members—their qualifications, responsibilities and rights.

Sec. 1. To become an Odd-Fellow, a belief in one intelligent Supreme Being—Creator, Preserver, and Governor of all things, is the first great essential.

To be worthy initiation into our order, a man must be free born; not under 21 nor over 45 years of age; with all the endowments and sense of a *man*; of good moral character; industrious; hav-

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ing some reputable known means of support, and exempt from all infirmities which may prevent his gaining a livelihood."

"ARTICLE XII.

Relief.

Sec. 1. Every member of this Lodge, when sick, is entitled to the sum of *three dollars* every week except when his invalidity has arisen from immoral conduct.

Sec. 2. Subject to the same provisions, every absent member is entitled to like benefit, on transmitting to the Lodge a statement of his case, certified by a physician, and attested by the Noble Grand of the Lodge of Odd Fellows nearest the place where such brother may be. If no Lodge be convenient, then such certificate must be acknowledged before some notary, magistrate, or judge.

Every member who is guilty of improper conduct during his sickness, shall be suspended from benefit one week, and for a second offence he loses all title to further aid from the Lodge.

Sec. 3. Any brother, who, by feigning distress, fraudulently obtains aid from the Lodge, shall be expelled.

Sec. 4. At the decease of a brother, thirty-five dollars shall be allowed for his funeral expenses.

Sec. 5. At the decease of a brother's wife, fifteen dollars shall be allowed for her funeral expenses."

"ARTICLE XVII.

Contribution.

Each member shall pay a quarterly contribution of one dollar; and the third, sixth, ninth, and twelfth Mondays in every term, shall be the stated times for the payment and collection thereof."

Extract from the preamble to the constitution of Cincinnati Lodge, No. 3.

"For the benefit of those who may wish to become members of this social and benevolent Order, we think it but just to give them a synopsis of its acknowledged principles. We do this likewise in justice to ourselves, as it may tend to soften in a degree, some of the late fashionable prejudices against secret associations.

The object of the Independent Order of Odd Fellows is to carry into effect benevolent purposes, to inculcate principles of charity, and to enforce useful moral precepts. It is an institution affording advantages, which men of all capacities may enjoy, and in which each member assists in practical benevolence. By the occasional contributions of small sums of money, a fund is created, which, in case of sickness or distress, affords permanent relief; for it is rendering back the fund that was bestowed in the day of prosperity.

This society, by being widely disseminated throughout Europe and many parts of the United States, renders its sphere of action broad and useful. No matter in what part of the world a member may be, if he is in distress, he is immediately relieved with cheerful

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alacrity. This done too, as the duty of his brothers, and without taking away from him any of his feelings of independence. Thus are we, in all situations of life, literally Independent Odd Fellows.

This, like all other similar societies, has had its enemies; yet, notwithstanding all their endeavors, it has pursued the objects of its origin with a steady perseverance, and it now stands among the first of the best institutions of man. (We are, as if all Christians were united in one sect, assisted and assisting, a band of brothers! Praise may not add to it, but detraction cannot take from it.) They might as well attempt to abuse the blessed sun, which sheds heat, and life, and light around, as to say aught save good of an institution, whose object is to smooth the pillow of the afflicted, to unlock the stores of affluence to the unprotected, for the godlike purpose of drying the tears of penury and of want.

Our motto is "*Friendship, Love* and *Truth.*" These, with benevolence and charity, form the chain that binds us to one another; and we exult that Providence has given us capabilities of making it a bond of enduring strength.

"As fire unites the disconnected ore,
Forming a whole of parts disjoined before;
So the pure flame of Charity imparts,
A welding heat, that warmly joins our hearts.' "

After this ample and candid exposition of the principles of our order, every feeling hostile to the fraternity must be banished from your hearts. But it remains for me to vindicate the brotherhood on certain minor points; and I will, therefore, at once, take up the third division of our subject, and endeavor—

To remove any prejudices which may exist against our order. The prejudice most prevalent in regard to the Fraternity is, that we are a set of jolly convivialists, and our Lodges are supposed to be nothing more than Free and Easy Clubs. This prejudice arose no doubt from our peculiar title, Odd Fellows. I can assure you it is entirely wrong. There is nothing in the proceedings of our Lodges which could warrant such a conclusion. I have been for a considerable time, in the order, and I have mingled much with the members of the Fraternity, and I have never seen, nor from others have I ever heard, an instance of immoral, intemperate, indecorous, or improper conduct in our Lodges.

The name of Odd Fellow hath, in verity, a strauge sound: but words, you know, have divers significations; and it is not every one that utters it, who knows the legitimate meaning of the term. It

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suits the brotherhood completely; and he to whom affiliation is permitted, is, in time, perfectly satisfied that a better one could not be chosen.

Some too, are so uncharitable as to say we are a *pack of Atheists, Deists, Political Cabalists*, &c. &c. &c. This is not worthy serious consideration. So I shall just give it the *lie direct*, and pass on.

Some believe that we are Masons in disguise. This, likewise, is unfounded. Masonry and Odd Fellowship are two orders, separate, unconnected and distinct. To an untaught eye, there may, perhaps, appear some assimilation between their respective symbols; but to a brother of either Order who *understands these things*, the dissimilitude is marked in black and white. Here would I stop, and cut off the thread of my discourse; but some one seems to say, "Well, all these things are plain enough, but I would fain ask you a few questions—Why have you such gaudy apparel, and why have your officers such altisonant titles? Ought not a charitable society to consult economy in dress? And what business have Right Worthy Grandsires, Most Excellent High Priests, *et hoc omne genus*, in a republic?" Ha! is that a poser? No! it is not a poser. If Mr. Burchell were here, he would reply with his sententious monosyllable; but as he is not here, permit me to answer by a few questions. "Why did you direct that petition, which you sent off to Washington the other day, to *His Excellency*? Are you plotting treason 'gainst the State, that you write so frequently to that *Honorable* Senator in Congress? Could you not have cleared away that nuisance which lay before your door, without boring His *Honor* the Mayor so much about it?" By your shrewdness, I suspect you for a Yankee. If from Massachusetts, pray compare the Constitution of your State with the Constitution of the United States, and you will be more wary in your censure.

SECTION X.

1. No state shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make any thing but gold and silver a tender in payment of debts; pass any bill of attainder, ex post facto law, or impairing the obligation of contracts; or *grant any title of nobility*."*

SECTION I.

Executive Power.

Art. 1. There shall be a supreme executive magistrate, who shall

* Constitution of the United States, Art. 1, sec. 10.

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be styled *the Governor of the Commonwealth of Massachusetts*, and whose title shall be, *His Excellency*."†

"ARTICLE VI.

Sec. 2. This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, *any thing in the constitution or laws of any state to the contrary notwithstanding*."‡

Ah! here seems poser against poser: and as two bodies of like weight, meeting with similar velocity, become stationary, suppose we leave the matter as we found it. As regards our apparel, I am not permitted to say much. That matter relates to the secrets of the Order. But no one, I am certain, seriously thinks of quarreling with our wardrobe. If it will be any satisfaction, however, I will state, that our silk, satin, and velvet, are paid for; and that, to the best of my belief, our silver and gold lace are honestly come by.

There is yet another matter that I would touch on. It is the most general and most plausible of the objections to institutions like ours, but it is, likewise, the least tenable. It made some noise in its day, and affrighted many of the good people of these states. It is now going out of existence; but ere it is quite gone, let us approach and take a parting gaze at the dying monster;—like the natives of Ceylon, who gather around to witness the last agonies of a Boa Constrictor.

We are often asked this question: "Are you a secret society?" If by the term *secret society*, is meant an association of individuals who transact all their business among themselves, and admit none to participate or witness their councils except those who have been duly initiated and received into membership, I answer yea! And what is there strange in that? Do not all societies so? There is not an organized body of men on the earth, civil, religious, or political, which has not its secret deliberations. Like ourselves, they hold certain meetings, at which nothing special being agitated, any

† Constitution of Massachusetts, Art. 1, sec. 1.

† Let me not be misunderstood when I speak thus of Massachusetts. From infancy I have ever respected New England, and Massachusetts I almost venerate, for Lexington is there. These inconsistencies in our republicanism should, however, be noticed. S. Y. A.

‡ Constitution of the United States, Art. vi. Sec. 2.

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one is suffered to intrude; but often, they too, as we, are assembled together when entrance can be gained only by the ticket, or the pass-word, or by some other token of permission. All the varieties of ecclesiastical convocation—the *Convention*, the *Synod*, the *Conference*, and the *Yearly Meeting*,—have, at times, their secret session. Even the administration of our government is carried on in secrecy. A government established by and for the people, wherein every public measure is a matter of private import, and whose every relation, foreign and domestic, each individual citizen feels interest in, and has a right to know. Yet every member of the cabinet at Washington, bears within his breast "unutterable things;" and, though often solicitude for the public welfare, and alarm at his own responsibility, urge him to seek instruction from the general people, yet he dare not *speak*; and duty compels him, uncounselled, to exercise his delegated powers "to the best of his ability." In fact, secrecy is specially provided for in the laws of our country. We find it sanctioned in the original articles of Confederation, and we see it subsequently confirmed by incorporation into the Constitution of the United States.

"ARTICLE IX.

Sec. 7. The congress of the United States shall have power to adjourn to any time within the year, and to any place within the United States, so that no period of adjournment be for a longer duration than the space of six months, and shall publish the journal of their proceedings monthly, *except such parts thereof* relating to treaties, alliances, or military operations, *as in their judgment require secrecy.*"*

"ARTICLE I.

Sec. 3. Each house shall keep a journal of its proceedings, and from time to time publish the same, *excepting such parts as may in their judgments require secrecy.*"†

Indeed, secrecy is every where; and there is mystery in all things whether of Heaven or of Earth. In celestial arcana, I will not presume to advance any proof on my own responsibility; but I will adduce full evidence of my assertion from the records of divine truth.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

* Articles of Confederation, Art. ix. sec. 7.

† Constitution of the United States, Art. 1, sec. 5, 3d paragraph.

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It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"‡

"Behold I go forward but he is not there; and backward, but I cannot perceive him.

On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him."*

"Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict."§

"Great is the *mystery* of godliness,"¶ saith Paul; and yet what Christian would refuse the consolations of religion because he cannot *see* the workings of that Holy Spirit, whose blessed influences comfort his soul in the season of affliction, and cheer his heart when it cometh nigh to faint.

We need not look further for incomprehensibility, than our own nature. What a strange compound of silliness and sublimity is man! When we observe closely the mysterious trifle, admiration is stopped midway by contempt; the sob and the laugh check each other, and the sneer—but here we stop—and the remembrance comes upon us that *we* are like unto it, even the same: then we cease our scrutiny and turn away, for we are sick with mingled exultation and disgust.

But is man then, disposed to be satisfied with plain reality, or does he suffer his mind to repose in the tranquility of self-evident truth? History answers "Nay!" Ever restless, he strives to investigate things inscrutable, and vexes himself with "matters past his finding out." Philosophy for centuries has pondered on the question, "What is man?" and she has not yet solved it. Indeed, some philosophers have lost the original proposition; and, confounded by their phantasies, and bewildered in the labyrinth of ratiocination, absurdly labor to disprove their own existence; and, in despair, refuse even to acknowledge man's identity.

Christendom too, for ages, has been reasoning away her faith by attempting to demonstrate an incomprehensible Trinity. She has well nigh blinded herself, by persisting so long to strain her eyesight, in the vain endeavor to read "the mystery of the seven stars;"

‡ Job, xi. v. 7, 8. * Ib. xxiii. v. 8, 9. § Ib. xxxvii. v. 23.
¶ 1 Timothy, iii. v. 16.

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and she is enraged almost to insanity, in finding herself so constantly baffled in her efforts to put lights in "the seven golden candlesticks."

Finally, man hates mystery only when others are clothed with it; and is always exceedingly solicitous to throw round his own thoughts and feelings an impenetrable veil.

If, as some fool once wished, men were created with windows in their breasts, you would find every man exhorting his neighbor to give the daylight a free passage through his pectoral sashes; but as for his own window, he'd be sure to button his coat up over it.

Let us, however, take it for granted that the time has now come that all secret things are to be made known. Let us confine ourselves to our own country, and suppose that certain of our fellow-citizens have been elected as instruments, or have constituted themselves as agents, to effect this universal divulgement. Suppose a large convention is by them convoked, and that full power and authority have been granted to, or assumed by, this Convention, to issue universal search warrants. Suppose then, that in accordance with this full power and authority, legitimate or usurped, a grand Anti-Mystery Committee has been appointed and vested with all the executive potency which this said universal search-warrant could bestow. According, now, to the principles of this Anti-Mystery Party, (I must say Party, for they should have some collective title,) every thing should be openly displayed. Therefore, let these committee men go forth on their mission, like Adams; or should it be cold weather, as it now is, let each be accommodated with a good covering of tar, comfortably thatched with feathers. Then send them about their business.

New officers are generally apt to be over-zealous in the exercise of their delegated authority; and perhaps their first endeavor would be to divest our dwellings of their roofs and walls, that they may be the better enabled to find out what's going on inside. This might possibly injure the appearance of the buildings, but that's "none of their look out."

[I will illustrate what I mean by "that's their own look out," by a story.

A certain man was one day telling an adventure that happened to him in a cane-brake. He described the canes as standing so

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thick, that they were almost as close together as the fingers on his hand. He said he was one day lying on the grass, and amusing himself in watching a snake squeezing itself along through the cane-brake, when suddenly he heard a great noise, and on looking around, he saw a pack of wolves making direct for him. He had no arms, and he was forced to fly. So he sprang up and "streaked it through the cane-brake, the whole pack yelling after him like so many devils." "Nay, stop my friend," said a listener, "how could you manage to streak it through the cane-brake, when the canes stood so close together as you tell us? At least, how could a whole pack of wolves manage to get through?" "Why," replied Munchausen, "how should I know? What's that to me? That's none of my look out."]

Let us get them out of this difficulty, however, and suppose them fairly entered into a certain house. They have commenced their search. It is a three-storied house, and a story is allotted to each. See how eagerly for hidden things they rummage every drawer, ransack every trunk, pry into every corner, peer into every nook, thrusting their noses into ever cupboard, and like the curious monarch, poking their fingers into every mouse-trap.

But they have finished their chamber-work, and you may see them in the kitchen, where they have gone into a Committee of the whole on the state of a Bucking-Basket. Do you see how sapiently their brows are corrugated? Do you observe what lynx-eyed glances they throw on every reeking rag, as it is dragged reluctant from its snug retreat; and how, "ever and anon," they "give it to their nose," as if to smell out murder? And do but mark with what official solemnity they note down on their tablets, the topography of each suspicious stain.

But they have finished the inventory, and together they descend into the cellar. It is a spacious cellar, and has numerous passages, vaults, and apartments. They are divided into sub-committees of one, and each gropes his own course: for night is coming down apace. As they pursue their explorations they become disheartened; for the damp air chills them, and they are alarmed at the increasing darkness. How they start! as some venerable tom-cat, frightened from his lair, springs past them with glaring eyes and

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ferocious *phith!* Their wandering hands encounter the "cold baked meats" in the pantry, and the thoughts of a clay-cold corpse makes them shiver with dread; and when a pendent candle flaps against their face, they shrink as if they felt a dead man's finger on their cheek. It is pitchy dark and they have lost their way. They shout! they approximate! they meet! How joy quavers on each lip! But they have no lamp, and must they perish in that dismal place? Hark! something clinks against their feet! It is a tinder box, and in it is a taper. How cheerily the flint rings against the steel! Hear their pinions how they rustle as they huddle together in delight.

The match soon flames, and speedily the little taper gives its light—a feeble light, however, for it is a *rush*-light. They resolve on instant return, and with hasty steps hurry on their way. But, alas! they are bewildered and they are running into peril. Their path leads right to a powder vault. They still go madly on! There! a flash and a roar! They have gone forever! Committee, feathers, tar and all have vanished—never—never—never to return.

And men may shout "where! where are they?"
Echo will only answer—"Hey?"
Their feathers served them well that day:
They've flown forever far away.

But there is yet another matter about which we will reason together.

It is often said to us—"If you possess certain secrets useful to mankind, why not make them public? If it be so good a thing, why not give your panacea to the world. It certainly appears very selfish to keep only for yourselves that which would, if generally made use of, so much benefit the community." Hear our reply.

Now, in the first place, we totally deny that we reserve these good things for ourselves. We are willing that every man should come in amongst us and partake—provided he be duly qualified. And in thus demanding certain requisite qualifications, we do not differ from the rest of the world. This custom of requiring *qualifications*, is of no late origin. Permit me to refer you to a very ancient precedent, where you will find it sanctioned by high authori-

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ty. It is recorded in the third chapter of Paul's first epistle to Timothy. I might find abundant testimony of the *principle* involved in this case in records far more remote: but what I am about to lay before you is peculiarly appropriate, since the same offices there treated of, are in existence at the present time.

"This is a true saying, if a man desire the office of a bishop, he desireth a good work.

2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, nor covetous;

4. One that ruleth well his own house, having his children in subjection with all gravity;

5. [For if a man know not how to rule his own house, how shall he take care of the church of God?]

6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

8. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9. Holding the mystery of the faith in a pure conscience;

10. And let these also be first proved; then let them use the office of a deacon, being found blameless.

11. Even so must their wives be grave, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

So it is likewise the custom with us in the every day matters of life. To construct a house, a man must have some knowledge of the principles of architecture. To build a ship, the carpenter should be able to calculate what ratios of bulk, velocity, and weight, are most proper for the strength, buoyancy, and speed, of the gallant vessel. And the agriculturist must have *his* certain requisite *qualifications*, to enable him to judge as to the site where the seedling might be most likely to attain maturity, and in what soil its tender roots would find most kindly nourishment.

Can a blind man study botany? Or shall he attempt to class the lily and the rose, which bloom so sweetly on a fair girl's cheek.

Can a deaf man steady acoustics? Or is it given to *him* to hear

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that mysterious echo of the heart, which answers to the voice of *our* beloved—heard afar off.

Can a dumb man study oratory? Or how shall he be ever taught to modulate his discordant jibber into tones fit for the mellifluous eloquence of love.

But are the qualifications which our Order requires in the candidate for initiation, impossible of attainment, or even hard to be possessed? I stated them to you in the second general division of our subject; and, after reference to them, you surely could not say that we are unmerciful in our demands. They are qualifications which we would expect to find in every good man: and he who has them not, is certainly a bad man.

Finally, men have misapprehended or misapplied the term *Secret Society*, or they would never have endeavored to heap odium on Institutions such as ours. A *Secret Society*, according to its proper definition, is an association of persons whose purposes are known only to themselves; whose place and time of meeting are concealed, and who keep the very existence of the society a secret.

Such was the conspiracy of Catiline; and Cassius and the other Romans who killed Cæsar were a Secret Society. There is a man now living in this republic, who is likewise an illustration of what the term implies.

Time now admonishes me to conclude: but first, let me fulfil a duty which my feelings as an Odd Fellow suggest, and which the counsel of my own heart approves. It is to render to merit its just due. To our Right Worthy Grand-sire, THOMAS WILDEY, must be attributed all the good which has resulted from our Order. It was he, from whom the Genius of Odd Fellowship received most efficient succor, in her hour of trial, and chiefly through his aid her covenant was established in this land of her adoption. He twice crossed the Atlantic to obtain such documents and means as were requisite for the Institution and organization of our Fraternity in the United States.

What he has done for the good of the Order, has been done without money and without price;—for all the assistance he ever received, he himself took out of his own coffers. But benevolence is its own reward. And he surely has an ample recompense for all

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his toils in the silent joy which now glows through his bosom, making his heart, as it were, to burn within him.

GRAND-SIRE AND BROTHER:

In the name of the Fraternity of Odd-Fellows, I cordially welcome you to the great valley of the Mississippi. You visit us at a time of peculiar interest, and the hand of every Odd-Fellow is extended to you with filial and fraternal affection. We are young and we need a Father. We have long desired your presence, that we might have your wisdom to instruct, your counsel to direct, and your authority to aid us.

In December, 1830, the first Lodge of Odd-Fellows was instituted in Cincinnati; and the Fraternity has just completed the second year of its existence in this city. Through that space of time, how cheering is the retrospect! Small at first, and despised was the little band of Brothers that rallied round our Standard; and the EXPANDED PALM was denied that succor which it seemed to ask—but which it never sought. We then numbered in bands of five and in bands of ten: but, now, behold us in companies of fifty, and in companies of a hundred, led on by the Genius of our Order,—all sheltered and protected by her HAND of POWER. Flood and pestilence have come upon us; but at the command of God, the deep waters sunk back into their channel, and the poisoned arrows of the plague found not a single entrance behind her ample shield. We have suffered persecution for her sake: but we stood our ground with a tranquil spirit; for we put our trust in the justice of our cause, and in the omnipotence and immutability of the principles of our Order.

We hail you as the Great Apostle to this Continent, the Grandsire of American Odd Fellows. May happiness be with you in your terrestrial pilgrimage; may hosts of filial Brethren gather round your steps; and when you go hence into the Grand Lodge of Eternity, may such honors and rewards await you, as are in store for those who, all their lives, travel about doing good.

LADIES:

In the commencement of my address, I omitted the customary salutation to the Fair. I did so, not from any sentiment of disre-

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spect, but because in my opinion you merited a special greeting. To one placed as I am, you seem the most estimable part of the assembly. When an Orator, standing up in the midst of the multitude, looks round on his fellow-*men*, what a dismal prospect lies before him! Nowhere does he see aught to encourage him, but, on every side, he beholds the twisted brow and the pinched lip of captious criticism. But he turns to you and he is happy. Your smiles restore his confidence, and as your bright eyes gaze upon him, his frame acknowledges, by its increasing strength, the revivifying influence of their beams. But, still, Ladies, I have been exceedingly grieved at your conduct in this church to-day. I have seen you cast from time to time this morning, such glances towards the middle aisles as boded no good to the Fraternity. An angry brilliancy has ever and anon shot out from under your curved brows, like the flashing of an unsheathed scimitar. I know the cause: but while I honor your indignation, I cannot help regretting your credulity. Your good sense should have taught you better than to receive such a scandal as truth. I allude to the story currently reported, and, I am sorry to say, generally believed by your sex, that every man, on his initiation into the mysteries of Odd Fellowship, takes a most serious, solemn, and binding oath, subjecting himself for disobedience to a most horrible, terrible, and awful penalty, that he will, for ever after, during the whole term of his natural life, be and remain—a bachelor. Ladies! believe me it is not true. You have been deceived. I lay my hand on my heart and in the name of the whole universal fraternity pronounce it false. But convince yourselves that we are innocent. Look at the brethren as they sit there in their places. Scan them one by one. Do they look like guilty men? Some blush indeed, and hang their heads: but it is not the blush of shame nor the abashment of guilt. Their cheeks are red with indignation, and their eyes quail before the impetuous effulgence now pouring on them. I will pause for your decision.

Well! are you satisfied of our innocence? Yes! that cachinnatory murmur proclaims our acquittal.

Ladies, there is a point of gallantry in which the Order *is* deficient, and of which I have, often, heard you complain. It is that *no woman can be admitted into our Lodges.* Now we can soon

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justify ourselves in that. We have good reasons for this regulation, and reasons which will be satisfactory to yourselves. There are so many persons in this world who will never listen to reasons, but obstinately rail on, from the mere love of finding fault, that the brethren seldom deign to make any other reply to questions on this matter than—"we choose to have it so." We will now, once for all, explain. But in the first place let us say that we are not of those who assert that "*a woman can't keep a secret.*" We hold such an imputation an insult to our sisters. He, from whose brain such an opinion originated, must have had a head somewhat like a certain *petit maitre*, of *which* I heard a friend of mine speak, the other day. He was asked, in the course of conversation, "what he thought of this said petit maitre's mind." "Mind!" said he, "*he* have a mind! why if there were two ideas in his head at the same time, the concussion would give him a head ache." No! indeed. Scepticism in woman's fidelity is not of the sins of our Order: nor can any article, to that effect, be found in the negative creed of any gentleman or man of sense.

There may be exceptions—no doubt there are—but, as a general rule, woman's constancy endureth unto the end. Let me display one, out of the many resplendent jewels of her faith. I will read you an instance of woman's ability to keep a secret.

Harmodius and Aristogiton, two Athenians, conspired with several others against Hippias and Hipparchus, tyrants of Athens. They killed Hipparchus, but were slain themselves. The tyrant Hippias, who escaped, had many Athenians apprehended and put to the torture, that they might divulge the names of the rest of the conspirators. Among others was a woman named Leona. "But she bore all the cruelty of their torments with an invincible constancy, and expired in the midst of them, gloriously showing to the world, that her sex is more courageous, and more capable of keeping a secret than some men imagine."—1 *Rollin*, 394.

The true reason, why women are not suffered to meet with us in our Lodges, arises from our own solicitude for their fair fame. There is nothing in our mystic rites which would forbid their presence, either on the score of delicacy or propriety. But suppose initiation were permitted to them. Suppose a certain woman in this city were initiated, and it were known that she participated with us

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in our secret ceremonies—whatever they might be. Would not her reputation suffer? Is there any lady here who would be perfectly easy to find her daughter or sister go out in the evening and not return perhaps until a late hour; and who, in reply to her question "where have you been to-night?" would say "I have been to the Lodge!" and refuse to give any explanation as to what she has been doing there. Moreover, unless they were of the Fraternity, their husbands, fathers, and brothers would prohibit the attendance of the female members. This, undoubtedly, would be the case, and consequently they would continually be interrupted in their duties as Sisters of the Order.

It was therefore for these reasons, and for many others which your own reflection will suggest, that this general rule has been immutably established—NO WOMAN CAN BE MADE AN ODD-FELLOW.

But, Ladies, though you do not associate, officially, with us, yet you exert a vast influence in the Fraternity. The inmost principle of our Order is an attribute of woman—Charity. Charity, truly, is a woman's virtue, and when she gives comfort to the sick and consolation to the afflicted, it is no flattery to term her—a ministering angel. Man's sympathy is rough. It is like the gale, which shifts suddenly in favor of a vessel in distress, in the midst of the sea, and beating against a strong head-wind. It comes so abrupt, rapid, and violent, that the poor bark is almost rocked beneath the waves with the boisterous aid. But woman's sympathy is gentle. It is like the breeze which rises to the relief of a vessel becalmed in sight of land. Its approach is so imperceptible, gradual, and steady, that the vessel is close into shore before the mariner starts from his reverie of home. The language of consolation comes harshly from a man's mouth—like the sighing of a bassoon. But the language of consolation flows melodiously from woman's lips—like a voluntary from a fine toned organ richly decked with ivory and crimson.

Ladies, farewell. Think of us kindly: for we are your auxiliaries in doing good.

BRETHREN:

You appointed me Orator for this day. The delegated duty is now almost performed. I hope the manner of its accomplishment

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has been satisfactory to yourselves. If your approbation is at all commensurate with my endeavor, I can have no greater reward.

But, brethren, perhaps I have been a little too professional. I have ventured too far, perhaps, in introducing judicial proceedings, without first advising with you on the propriety thereof, or without at least first enquiring whether you were ready for trial. But, in this case, the end justified the means. It was a momentous crisis with the Fraternity. We were, one and all, accused of an offence which, unless disproved, would alone justify a suppression of the Order. How signally you triumphed too! You said not a word in your defence. Your hearts were too full. You were mute and trusted to the justice and natural mercy of your judges. Your trust was well founded. The fair tribunal unanimously acquitted you. Remain however within their jurisdiction: and may we individually find a like happy result in all our suits to the Fair.

But brethren, perhaps the conduct of some of us, heretofore, may have given cause for the censure which has been passed on us. If so, we must immediately reform. Let us all take an obligation to that effect; and, as it was the custom, amongst the ancients, to make their laws in verse, let us vow in rhyme that---

Hereafter we will all be zealous
To show how false this charge has been:
For tho' we hope to die Odd-Fellows,
We swear we won't live Single Men.

Brethren, this is to us a most important day. It may be called the first day of our official presence amongst our fellow-citizens. Our Standard has, indeed, ere this, been uplifted before the multitude; but the fashion thereof was not seen: for the dark veil of mourning was thrown over it. And frequently the sound of our marching has been heard in the streets; but men knew us not, as we bowed our faces in grief, and went by, sadly, to a brother's grave. The city knows us now, and henceforth, thousands will be watching us. Let us then take heed to ourselves. Let our conduct be such that we feel no embarrassment under their scrutiny. Be we upright and let our steps be found in honorable places. Study that sacred book which sanctifies our Lodges: and let its commandments be but a record of our doings. Practise the virtues in-

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culcated by our mysteries, and make manifest in life the benevolent principles of our Order. Do this—and we will do well. We will be in favor both with God and man. Even the grave can have no terrors. Death to us, will be only a preparation for a higher degree—and when we seek the gates of Heaven, with a diffident hope that we may be thought worthy to enter in, we shall find the celestial portals thrown open for our reception. There we shall become members of that immortal fraternity, composed of the spirits of just men made perfect; and be initiated into those mysteries which it "hath not entered into the heart of man to conceive."

FRIENDS AND FELLOW-CITIZENS:

I have now done. I hope the objects of this Oration have been attained. If so, the nature of our Institution has been shown to be benevolent; the purposes for which Odd Fellows have pledged themselves to co-operate, useful to society; and all the prejudices which may, once, have biassed you against the Order, unfounded and unjust.

It has been proved too, that secrecy must not necessarily be iniquitous, but is perfectly consonant to human and divine order; and that all things in Heaven and Earth are mysteries, except to those duly qualified to perceive the hidden knowledges thereof.

Perhaps a certain part of this Oration may have seemed obscure, or at least irrelevant; but consider, and you will find that I have spoken in parables. I have sketched the history of a certain mischievous demon, that once went about our land, throwing discord amongst us, and infusing its wicked phantasies into great and noble minds.

Finally, the INDEPENDENT ORDER of ODD-FELLOWS is an Institution useful to the world—from which arises no evil to society, nor detriment to the republic. The Fraternity claims no sole and exclusive purity: for all Institutions, however good in *nature*, become, by contact with man, more or less corrupt. There are bad men in Lodges, and wicked men in Churches; but, we trust that we are as good as our neighbors.

I have now told all that I *can* tell. If, however, any one wishes further knowledge of our Order, let him, if duly qualified, become an ODD-FELLOW.

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[From the Eglantine.]

LINES—BY MARY COMSTOCK.

Spurn not the child of want and wo,
  When clothed in rags he seeks your door;
Mock not the burning tears that flow;
  Speak kindly, if thou canst no more.

For ah! within that ragged vest
  A glorious heart may be enshrined—
In that bowed head may proudly rest
  A gifted and gigantic mind.

O, mark you not the lightning gleam
  Beneath that pale and princely brow,
As if some brightly-flashing beam
  Played o'er his lofty spirit now?

Of all this dark earth's train of woes,
  There's none the blighted heart can feel
Like that the child of genius knows,
  When crush'd beneath proud fortune's wheel.

Then spare, O spare the look of scorn
  To those who groan 'neath penury's weight;
The eagle's pinions bound and torn,
  Let not thy rash hand rudely break.

ANGEL OF CHARITY.

Angel of *Charity*, who from above
  Comest to dwell a pilgrim here,
Thy voice is music, thy smile is love,
  And pity's soul is in thy tear!
When on the shrine of God were laid
  First fruits of all most good and fair,
That ever grew in Eden's shade,
  Thine was the holiest offering there!

Hope, and her sister *Faith*, were given,
  But as our guides to yonder sky;

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Soon as they reach the verge of heaven
  Lost in that blaze of bliss, they die.
But long as Love, almighty Love
  Shall on his throne of thrones abide,
Thou shalt, Oh! *Charity*, dwell above,
  Smiling forever by his side.

We are indebted to our attentive friend of the "*Masonic Olive Branch*," for a copy of the beautiful address delivered in Trinity Church, Richmond, on the institution of the Grand Lodge of Virginia I. O. O. F. on July 11, 1837, by the Rev. James D. M'Cabe—We regret that we have not room to publish it entire in this number, and we therefore prefer to reserve the whole for our next.

We copy from the Caroline Advocate the subjoined notice of the procession recently hald by our brethren at Greensborough, Caroline county, Eastern Shore of Maryland. We hope to be able to present to our patrons a more detailed account of the interesting ceremonies of the day in our next.

THE PROCESSION.

Early on Tuesday morning the streets of the neighboring town of Greensborough, were enlivened by the crowds of brethren wending their way to the place of assemblage, (the Presbyterian Church,) and at the hour designated, a large number of the Order appeared in their various regalia, under the direction of P. G. James Smith, Chief Marshal of the day. The procession formed according to order, at 10 o'clock, accompanied by a band of music from Baltimore, and marched through the town, (having been previously invited) to the Methodist Episcopal camp-meeting, about half a mile distant. The order and decorum which prevailed, the rich and brilliant regalia and banners, and the beautiful emblems of the different Lodges combined, rendered the procession truly interesting to every beholder, and presented one of the most imposing spectacles we have ever witnessed in our county. The procession having arrived at the camp-ground, and the assemblage called to order,

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the ceremonies of the day commenced by singing an appropriate hymn, and an interesting prayer was offered up by the Revd. Mr. LEE, after which an oration was delivered by P. G. H. VANDERFORD. A sermon was then delivered on the merits of the Order by the Rev. J. BELL, which was listened to with intense attention by the delighted brethren. The ceremonies were closed with a benediction pronounced by the Rev. Mr. Bell. The line of march was then taken up, and the procession returned to the Presbyterian Church, where the brethren separated, highly gratified and pleased with the whole of the proceedings. Thus terminated the festivities of the day, which will long be remembered by every Odd-Fellow present, with feelings of pleasure and pride.

TO THE EDITOR OF THE COVENANT—

Dear Sir and Brother :

It is a source of great pleasure to me to report to the Order through the agency of your invaluable paper, that in a recent official tour which I have made in Virginia under a deputation from the Grand Sire, that I have found Odd-Fellowship in a most cheering state of advancement. After my return from New York, I had the honor of being deputed to open a Grand Lodge and a Grand Encampment at Richmond, Virginia. I proceeded to discharge this pleasing duty on the 14th August, and on my arrival in Richmond was met by a Committee of brethren, who very kindly conveyed me to excellent quarters previously provided for the deputation. On the following morning I was invited to the Odd-Fellows' Hall, where I met with the most cordial reception from the assembled brethren, and after an interchange of sentiment, arranged all the necessary preliminaries for the ceremony of opening the Encampment on the ensuing day. On the 16th of August this interesting ceremony was performed, and its officers duly installed—ten members were also inducted into the Encampment. On the 20th August the ceremony of dedicating the Grand Lodge of Virginia, and the installation of the Grand Officers took place. The necessary and unavoidable stay made with the brethren, enabled me to give them much information, which seemed to me very eagerly sought for. It is a

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subject of great gratification to me to state, that I entertain the most sanguine hopes of the order in this state, and congratulate the fraternity at large upon the accession of Virginia into our jurisdiction.

Yours, in F. L. T.

THOMAS WILDEY.

Sept. 1, 1837.

[From the Boston Gazette.]

At the commencement of 1836, the population of the city of

New York was - - -	269,873
Philadelphia - - - -	200,000
Baltimore - - - -	92,000
Boston - - - -	78,603
New-Orleans - - - -	60,000
Charleston - - - -	34,500

And this table will shew the gradual increase:

	N. York.	Philadelphia.	Baltimore.	Boston.	New Orleans.	Charleston.
1790	33,131	42,520	13,503	18,038	6,500	16,359
1800	60,489	70,287	26,614	24,937	9,500	18,712
1810	96,363	96,664	46,555	33,250	17,342	24,711
1820	123,706	119,325	62,738	43,298	27,176	24,780
1825	167,059	140,000	70,000	58,277	35,000	27,500
1830	203,007	167,811	80,625	61,381	46,310	30,289
1835	269,873	200,000	92,000	78,603	60,000	34,500

One hundred years ago the entire population of the above six principal cities in the United States scarcely amounted to 35,000. 55 years after, in 1790, when the first national enumeration was taken, it had increased to 129,781, and at the present time amounts to 735,000.

Such indeed has been the wonderful increase of the city of New York within the last 40 or 45 years, that from a population of about 30,000, when it was outranked by more than *fifty cities in Europe*, it has already, incredible as it may seem, and in less than half a century, acquired a rank and importance that is *only exceeded by the following six cities throughout the whole extent of the European Continent* :—

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London	-	1,500,000	St. Petersburg	-	350,000
Paris	-	850,000	Naples	-	350,000
Constantinople,		500,000	Vienna	-	300,000

New York being 270,000—has already outranked:

Dublin,	-	250,000	Venice,	-	150,000
Liverpool,	-	200,000	Milan,	-	130,000
Manchester,	-	175,000	Prague,	-	110,000
Birmingham,	-	130,000	Moscow,	-	250,000
Edinburgh,	-	150,000	Berlin,	-	250,000
Glasgow,	-	150,000	Amsterdam,	-	200,000
Lyons,	-	140,000	Copenhagen,	-	120,000
Bordeaux,	-	110,000	Palermo,	-	160,000
Marseilles,	-	120,000	Barcelona,	-	150,000
Lisbon,	-	250,000	Madrid,	-	120,000

It must, at the same time, not be forgotten, that most of the above cities of Europe have existed nearly or quite a thousand years, and have only acquired their present rank and importance during the lapse of ages. St. Petersburg, if our memory serves us, is the only one among them that may be considered at all contemporary with our own cities, having entirely grown up within the last century and a half. Philadelphia too, although outranked in some degree by the superior growth of New York, has already taken a proud stand alongside, or ahead of many of the oldest cities of Europe, while Baltimore and Boston are fast treading upon the heels of some that only a few years since were out of sight ahead of them. New Orleans is also pushing on with rapid strides, and in the "far West" innumerable towns and cities are springing into existence and assuming an importance that 20 or 25 years ago was little thought or dreamed of. Some of them already number 10, 20, 30, nay, nearly 40,000 inhabitants, and in the course of a very few years will outstrip many in the old world, whose names have been familiar to us and our fathers before us, for an hundred years.

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A correspondent of the Cincinnati Gazette has prepared the following list of the principal officers of the General Government, from its commencement under the constitution until the present time, as one likely to be interesting to many, and generally useful as matter of reference:

PRESIDENTS.

1789, George Washington, of Virginia.
1797, John Adams, of Massachusetts.
1801, Thomas Jefferson, of Virginia.
1809, James Madison, of Virginia.
1817, James Monroe, of Virginia.
1825, John Quincy Adams, of Massachusetts.
1829, Andrew Jackson, of Tennessee.
1837, Martin Van Buren, of New York.

VICE-PRESIDENTS.

1789, John Adams, of Massachusetts.
1797, Thomas Jefferson, of Virginia.
1801, Aaron Burr, of New York.
1805, George Clinton, of New York.
1813, Elbridge Gerry, of Massachusetts.
1817, Daniel D. Tompkins, of New York.
1825, John C. Calhoun, of South Carolina.
1833, Martin Van Buren, of New York.
1837, Richard M. Johnson, of Kentucky.

SECRETARIES OF STATE.

1789, Thomas Jefferson, of Virginia.
1794, Edmund Randolph, of Virginia.
1795, Timothy Pickering, of Pennsylvania.
1800, John Marshall, of Virginia.
1801, James Madison, of Virginia.
1809, Robert Smith, of Maryland.
1811, James Monroe, of Virginia.
1817, John Quincy Adams, of Massachusetts.
1825, Henry Clay, of Kentucky.
1829, Martin Van Buren, of New York.
1831, Edward Livingston, of Louisiana.

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1833, Louis McLane, of Delaware.
1835, John Forsyth, of Georgia.

SECRETARIES OF THE TREASURY.

1789, Alexander Hamilton, of New York.
1795, Samuel Dexter, of Massachusetts.
1801, Oliver Wolcott, of Connecticut.
1802, Albert Gallatin, of Pennsylvania.
1814, George W. Campbell, of Tennessee.
1814, Alexander J. Dallas, of Pennsylvania.
1817, William H. Crawford, of Georgia.
1825, Richard Rush, of Pennsylvania.
1829, Samuel D. Ingham, of Pennsylvania.
1831, Louis M'Lane, of Delaware.
1833, William J. Duane, of Pennsylvania.
1833, Roger B. Taney, of Maryland.
1834, Levi Woodbury, of New Hampshire.

SECRETARIES AT WAR.

1789, Henry Knox, of Massachusetts.
1795, Timothy Pickering, of Pennsylvania.
1796, James M'Henry, of Maryland.
1800, Samuel Dexter, of Massachusetts.
1801, Roger Griswold, of Connecticut.
1801, Henry Dearborn, of Massachusetts.
1809, William Eustis, of Massachusetts.
1813, John Armstrong, of New York.
1815, William H. Crawford, of Georgia.
1817, Isaac Shelby, of Kentucky, (did not accept the appointment.)
1817, John C. Calhoun, of S. Carolina.
1825, James Barbour, of Virginia.
1828, Peter B. Porter, of New-York.
1829, John H. Eaton, of Tennessee.
1831, Lewis Cass, of Ohio.
1837, Joel R. Poinsett, of S. Carolina.

SECRETARIES OF THE NAVY.

1789, George Cabot, of Massachusetts.

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1798, Benjamin Stoddard, of Maryland.
1802, Robert Smith, of Maryland.
1805, Jacob Crowninshield, of Massachusetts.
1809, Paul Hamilton, of South Carolina.
1812, William Jones, of Pennsylvania.
1814, Benjamin W. Crowninshield, of Mass.
1818, Smith Thompson, of New-York.
1823, Saml. L. Southard, of New-Jersey.
1829, Jahn Branch, of North Carolina.
1831, Levi Woodbury, of New Hampshire.
1834, Mahlon Dickerson, of New Jersey.

POST-MASTERS GENERAL.

1789, Samuel Osgood, of Massachusetts.
1791, Timothy Pickering, of Pennsylvania.
1795, Joseph Habersham, of Georgia.
1802, Gideon Granger, of New-York.
1814, Return J. Meigs, jr. of Ohio.
1823, John M'Lean, of Ohio.
1829, William T. Barry, of Kentucky.
1835, Amos Kendall, of Kentucky.

CHIEF JUSTICES OF THE SUPREME COURT.

1789, John Jay, of New-York.
1796, Wm. Cushing, of Massachusetts.
1796, Oliver Elsworth, of Connecticut.
1800, John Jay, of New York.
1801, John Marshall, of Virginia.
1836, Roger B. Taney, of Maryland.

ATTORNIES GENERAL.

1789, Edmund Randolph, of Virginia.
1794, Wm. Bradford, of Pennsylvania.
1795, Charles Lee, of Virginia.
1801, Levi Lincoln, of Massachusetts.
1805, Robert Smith, of Maryland.
1806, John Breckenridge, of Kentucky.
1807, Cæsar A. Rodney, of Delaware.
1811, William Pinkney, of Maryland.

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1814, Richard Rush, of Pennsylvania.
1817, William Wirt, of Virginia.
1829, John McPherson Berrien, of Georgia.
1831, Roger B. Taney, of Maryland.
1834, Benj. F. Butler, of New York.

THE SONG OF THE SEA-SHELL.

BY MRS. ABDY.

I come from the ocean—a billow passed o'er me,
And covered with sea-weeds, and glittering foam,
I fell on the sands—and a stranger soon bore me
To deck the gay halls of his far-distant home:
Encompassed by exquisite myrtles and roses,
Still, still, in the deep I am pining to be;
And the low voice within me my feeling discloses,
And evermore murmurs the sounds of the sea.

The sky-lark at morn pours a carol of pleasure,
At eve the sad nightingale warbles her note,
The harp in our halls nightly sounds a glad measure,
And Beauty's sweet songs on the air lightly float;
Yet I sigh for the loud-breaking billows that tossed me,
I long to the cool coral caverns to flee,
And when guests with officious intrusion accost me,
I answer them still in the strains of the sea.

Since I left the blue deep I am ever regretting,
And mingled with men in the regions above;
I have known them the ties they once cherished forgetting,
Of trust to new friendships, and cling to new love.
O! is it so hard to preserve true devotion?—
Let mortals who doubt seek a lesson of me,
I am bound by mysterious links to the ocean,
And no language is mine but the sounds of the sea.

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FORTITUDE.

He who courageously submits to his fate, and suffers without murmuring, is certainly a most respectable being; and it must be a mean and insensible mind that can refuse to pity a man, who, obliged to endure, hardens himself in sorrow, and supports pain nobly. Such virtuous resignation should excite our admiration, and render sympathy more tender and active. Besides, it is very natural to shrink from beholding misery, in others, which we ourselves could support without complaining. This is a sublime sensation, and common to all superior minds, of which we have daily a thousand proofs. For example: I can see myself bled, and hold the bason, and yet I am affected when I look at the lancet wounding the vein of another.

UNANIMITY——Micipsa, on his dead-bed, admonished his sons to be at unity among themselves. By unity, said he, a mole-hill will be a mountain, but by dissension a mountain a mole-hill.

RECEIPTS—*Louisville, Ky.*—Thomas C. Powell $50. *Baltimore*, Samuel Guest, A. L. M'Neal, Aug. Mathiot, Charles Toupit, Hugh S. Oram, J. J. Stewart, Robt. Paterson, Wm. Ward, F. A. Gatch, H. L. Buihler, John Nicholson, Saml. Archbal, Ezekiel Glasby, James Gault, George Waterton, George Bell, Seth Pollard, Wm. Pendigrass, H. B. Hill, George Peters, Robt. Hays, Jno. Grubb, jun. Jacob Ball, Thos. Wilkins, Richard Hedrick, John Goldsmith, John Spedy, Wm. Coney, John Shotton, George Grubb, Leonard Forest. *Chestertown, Md.* Wm. Parker. *Hancock, Md.* Patrick Crowley, (vol. 2.)

☞We would respectfully call upon the brothers who act as agents for the "*Covenant*," to use all convenient diligence in making collections, and to remit the same at as early a day as possible—the subscriptions, it will be remembered, are due and payable on the receipt of the first number of each volume. Those who have not yet remitted their subscriptions for the first volume, it is earnestly hoped will make no further delay, but embrace the occassion to settle for both volumes immediately.

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INDIANA—*New Albany*, T. K. Farrell.
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THE COVENANT.

A

QUARTERLY PERIODICAL,

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

PUBLISHED BY P. D. G. SIRE ROBERT NEILSON.

Vol. II.] DECEMBER, 1837. [No. 2.

"But the first of these is Charity."

OUR ORDER.

While, to every true member, there is something attractive in all that appertains to Odd-Fellowship, the early history of our Order is pre-eminently interesting. The curiosity to know the origin of an institution, so glorious in its principles, and so heavenly in its active benevolence, is at once natural and laudable—the tendency of a virtuous heart to virtue's cause; and the gratification of that curiosity would tend, we believe, to create an enthusiasm in favour of a society, so well calculated, by its usefulness, to command the warmest feelings of the human heart.

And, as it is pleasant in the natural world, to trace to the mossy cavern of its fountain head, the majestic river through the meandering of its waters, as it rolls along, diffusing verdure and fertility, and reviving the shrubs and flowers that droop upon its banks; so is it pleasant, in the moral world, to trace to its origin, through the long labyrinth of years, an institution venerable for its antiquity and its excellence, whose stream as

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it has glided noiselessly down, has been for the refreshing of the nations, for the diffusion of coolness and purity, and for the reviving of the hearts that languished upon its borders.

But the pleasure and the profit of such a retrospective view, we regret to inform our readers, is not yet in our power. We lie under the same disability that our worthy editorial predecessor did; not being able, as yet, to obtain from the Committee of the Manchester Unity the necessary information relative to the early institution of Odd-Fellowship.

As soon as such information is received we will take pleasure in laying it before the readers of the Covenant. The following particulars, in the mean time, may possess some interest. The opinion has obtained with many, that Odd-Fellowship originated during the siege of Jerusalem under Titus; and, that the societies among the Jews (probably Masonic societies) gave rise to the idea. From Italy, it is supposed, the Duke of Lorraine introduced it into France, whence it was carried into England. The Sheffield Grand Lodge of England favour this view of the subject.

But a few days have elapsed since I undertook the editing of the Covenant, and I have consequently had but little time for investigation; yet, from the limited attention given to the subject, I must claim, myself, for the Order, existence from the earliest time. Its principles are coeval with the antediluvian patriarchs; and though we are unable to trace the Order regularly down, we catch occasional glimpses of it through the long night of ages; and find even the express name of the Order at a period very considerably anterior to the sacking of Jerusalem. I would refer the reader to chapter xxii of the III book of Cesar's Commentaries. "And the minds of all our men being intent upon that thing, from another part of the town, Adcantuannus, who held the chief authority, made an irruption with five hundred devoted followers, whom they call "SOLDURII"; of whom this is the agreement, that in life they shall enjoy every fortune together with those to whose friendship, they may have devoted themselves; that if any thing may happen to them by violence, they will either bear the same lot with

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them or procure death to themselves: nor yet, in the memory of mankind, has any one been found, who would refuse to die, he being slain to whose friendship he had devoted himself."

I am unable to determine what the Gallic name of the Order was, which Cesar has rendered "Soldurii" in Latin, but from the etymology of the Latin word can readily make out the name of our society. I make the derivation of the word to be, *solus*, alone, singular, or Odd, and *durus*, inexorable, patient, constant. These united in the plural then, would signify "the Oddly-Constant," and as when we use the term "Inconstant," friend or lover is implied, so in using the term "the Oddly-Constant" in the plural we supply "friends," "companions or fellows," and thus we have the name of our society "Odd-Fellows."

Should the fact startle any of our brethren, that our Order, in antient times, enjoined self-devotion in certain circumstances, let them bear in mind, that in that remote age, amid the wild and interminable forests of Gaul, all the virtues of life were tinctured with a degree of barbarism which would not stand the test of the enlightened age in which we live. At a period when fathers held the power of life and death over their offspring, and when human sacrifice was offered upon the altars of false deities, it is by no means strange that the offices of devoted friendship, should be improperly estimated and carried to a fanatical excess. Instead of railing against some of its imperfections, we should rejoice that it has been our glorious lot to receive the Order in its purity, relieved from all extraneous and objectionable matter—the virgin gold from the crucible of time, refined by the fire of knowledge and truth.

Some time after the period referred to, I find the most unquestionable traces of the same society. The great service which the institution of the "Soldurii" would be to daring and ambitious men grasping after power, would naturally induce them to seek its advantages; and there is no doubt that Mark Antony, who was Lieutenant under Cesar, in Gaul, sometime after the taking of the city of the Sotiates, became, in some manner, connected with the Soldurii. My proof rests upon Plutarch, who informs us that he and Cleopatra instituted at

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Alexandria a society denominated "The Odd, or Inimitable Livers;" the same word, *convictores*, which Langhorne has rendered "Livers," might with equal propriety be denominated "Fellows," so that we have more plainly than before the name of our Order, Odd-Fellows. And we have further evidence that this was a society of the same kind as the one described by Cesar, from the declaration of Plutarch, who says that, when it became apparent from the determination of Octavius, that Cleopatra would be deprived of her sceptre, and Antony of his life, they formed a new society called "The Companions in death," which I am disposed to think was merely a carrying out *in extenso*, of the principles of the first society; and that the two were, in fact, the Order of the "Soldurii." Besides the similarity in the names of the society, the final catastrophe—the self-devotion of his freedman Eros at the feet of his master—the self-destruction of Antony—of Cleopatra, and her tire-women Iras and Charmion, are sufficient to identify it with the mysterious institution of the *Sotiates*, which linked together its members in bond indissoluble, for life and for death.

That they were one and the same I think is evident, and whether the Order was transplanted from the groves of Gaul to the land of the Nile, by the Roman triumvir, or originally came from that region, is not for us to determine. The latter however is the more probable. Egypt is truly the land of mystery, and as the deep subterranean galleries of her everlasting pyramids, appear from their hieroglyphical emblems to have been the theatre of secret and sublime ceremonies, the mystic rites of our Order were probably celebrated there before the voice of man broke the deepbrooding stillness of the forests of Germany and Gaul.

In Valerius Maximus also, I find an account of a society among the Celtiberi, in which persons were devoted to friendship under a pledge similar to that of the Soldurii; and it was, indubitably, carried from the Sotiates over Pyrenean mountains. The sacred cohort of the Thebans, Εραδτοι Και Ερωμενοι (*the loved, and loving.*) appear to have been the same Order; and in William of Tyre I find accounts of similar institutions in the

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Satrapies of Persia. In the fate of Adrabates at the River Pactolus, and the self-devotion of his wife Panthea and her male attendants I perceive traces of the Order in the days of Cyrus; and have every reason to believe, that the earliest compacts of society were made upon its everduring principles in the time of the Patriarchs.

Thus it is seen that our institution is not of mushroom growth, the creation of yesterday; but comes down to us from venerable antiquity, its pristine, severe majesty chastened and refined by the graces of that glorious gospel which, bringing life and immortality to light, proclaims "peace and goodwill" to all mankind.

BENEVOLENCE OF THE ORDER IN NEW ORLEANS.

We extract from the proceedings of the Grand Lodge of the United States, the following letter which was received by the Representative of Louisiana during the late Grand Annual Communication. A resolution of thanks was afterwards passed in the Grand Lodge, gratefully expressing the lively sense which the Lodge entertained of the highly benevolent exertions of the brethren in New Orleans in favour of the Order.

However gratifying such an expression of opinion might have been, coming as it did from the highest and most honourable body of the Order, we take this method of recording our humble estimation of their praiseworthy deeds, and of publishing them to the Order in general, that in like perilous and distressing circumstances in life, others may be incited to like heavenly benevolence. Who can contemplate without enthusiasm of soul, such self-denying and self-devoting kindness amid the raging of an epidemic, when the ties of kindred blood seem severed, and all the better feelings of love and humanity are absorbed in a selfish desire of life—when in the mutual dread of death, each desires to seek security by flight, regardless of relation or friend?

Amid the march of that terrific destroyer, by the charity of these noble brethren, how many eyes were made to brighten

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o'er which the prophetic film of dissolution had begun to draw? How many fainting hearts were revived? How many dying pillows were smoothed? How many wanderers of the globe in the land of the stranger, amid the ravings of thirst and delirium, found friendly hands to sustain the weary head—or press the cooling draught to their fevered lips.

How many of other lands and other tongues, by the tokens of our worthy Order, and the mute eloquence of suffering humanity, summoned friends and brothers to their bedside who watched over their welfare with the fondness and solicitude of a mother, a wife or a sister.

And will you, mothers, wives, sisters, rail against, and keep your husbands, sons and brothers from fellowship with, a society, which, in your absence is calculated so well to fill your places, in sickness and calamity—by fondly watching over your nearest relatives, who might otherwise languish and die in destitution and abandonment of all the world.

Extract of a letter to P. G. J. F. Barnes, Rep. of the G. Lodge of Louisiana to the G. Lodge of the United States, I. O. O. F. dated New Orleans, September 16th, 1837.

"Since your departure the epidemic broke out so badly that it was impossible to believe of such desolation thrown among the whole community. Every day for nearly three weeks instead of drays running the streets, you would see hearses loaded with coffins in such a quantity that it was impossible to keep account of. In our Order we had a number of sick and dead; so far as to be obliged for the relief of them, to make up a subscription among us, which in the space of two days raised up to 456 Dollars; which sum is to be appropriated for the sick and distressed of our Order in general, throughout the globe who may find themselves in this city destitute and sick, unable to obtain any succour, but from the I. O. of O. F. The hospitals are so full that no attendance can be obtained, therefore we have taken a house in the centre of the city, and converted it into an hospital for the brothers in want of assistance; and Brother McFarlane, M. D., has kindly attended to the mem-

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bers lying sick. Now Brother Barnes we have so far done our duty not only for humanity, but for fulfilling our obligations in all respects.

"Yours, in the bonds of Friendship, Love and Truth,

"MONDELLI."

THE ORDER IN NEW YORK.

At the Annual Communication of the Grand Lodge of the United States, I. O. O. F., it was

"*Resolved,* That a Committee of this G. Lodge be appointed whose duty it shall be to meet at such place in the state of New York as may be most suitable, and after having caused notice to be given to each subordinate Lodge in that State working under a legal charter requiring them to send their Past Grands to meet such committee at a time to be by them appointed;—at which time and place the said committee, after the Past Grands assembled shall have elected the requisite number of officers for a Grand Lodge, shall instal the officers then elected as the Grand Officers of the Grand Lodge of the State of New York, and shall deliver them a charter for a Grand Lodge, to be styled 'The Grand Lodge of New York,' together with a copy of the Constitution and By-Laws in force in the State G. Lodge of New York, as adopted in 1832, (except that part of article 6 of the Constitution which fixes the location of said G. Lodge,) which shall be the Constitution and By-Laws of said Grand Lodge until the same be altered or amended according to provisions contained therein: *Provided nevertheless,* that the Committee authorised to issue said Charter receive a constitutional application for the same."

In pursuance of the above resolution, P. G. A. E. Warner, proxy Representative of the District of Columbia and chairman of the committee, notified the Past Grands of the Order in the different Lodges of that State to meet in the town of Newburgh, on Tuesday, November 21st, 1837, for the purpose of establishing a Grand Lodge for the State of New York. The committee of the Grand Lodge of the United

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States, met the Past Grands as aforesaid, and receiving a constitutional application for the Charter of a Grand Lodge, granted the same, and having located it permanently in the city of New York, the G. Secretary addressed a circular as follows to all the Lodges of that State.

"*To —— Lodge, No. —, I. O. O. F. of the State of New York.*

"OFFICERS AND BROTHERS:—

"From information received through P. G. Andrew E. Warner, chairman of the Committee on the state of the Order in New York, appointed at the last Annual Communication of the Grand Lodge of the United States, I. O. O. F. to proceed to the town of Newburgh, in said State, and there assemble the the Past Grands of the several subordinate Lodges, in said State, working under a legal Charter, to fix upon the place of location for a new Grand Lodge, (the old one having been annulled by vote of the G. Lodge of the United States,) the committee assembled, after timely notice being given, at the town aforesaid, on the 15th* day of November last past, and by a majority of the Past Grands then present, did declare the Grand Lodge of the State of New York, I. O. O. F. to be permanently fixed in the City of New York, and State aforesaid;—whereupon, application was made by a constitutional number of Lodges, for a new Charter, which was accordingly granted, when the Committee proceeded to the City of New York, and there regularly instituted said Grand Lodge, by installing the Grand Officers previously elected, &c.

"By order of our M. W. Grand Sire, you are hereby notified that the said Grand Lodge, instituted and established in the City of New York, is the only legal G. Lodge of the Independent Order of Odd-Fellows known to, or recognized by, the Grand Lodge of the United States in said State, and that you are required to render them all proper respect and obedience, agreeably to the laws and usages of the Order, and in conformity with the Constitution and By-Laws of said Grand Lodge.

"Given under my hand and seal, &c. &c."

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* 21st.

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Thus, that question which had caused so much estrangement among the brethren in New York, and so much painful regret to the Order in general, has been at length disposed of; and although its settlement may not be altogether satisfactory to both of the antagonist parties, we sincerely hope that for the good of the Order they will sacrifice their own feelings, and give the "right hand of fellowship" to each other, and be co-workers in the great duties of benevolence and charity, that it may be said of them "How good and how pleasant it is for brethren to dwell together in *unity!* It is like precious ointment: Like the dew of Hermon, and the dew that descended upon the mountains of Zion."

THE POWER OF TRUTH.

"Before thy mystic altar, heavenly truth!
I kneel in manhood, as I knelt in youth."

TRUTH, although less dazzling in its sphere of action than many of the virtues, is perhaps the most important of all: for without it the others can have no permanent existence. It gives firmness and stability to the whole fabric of human excellence, and exerting, in morals, the law which cohesion does in physics, binds together the moral elements of the universe. And even when the other virtues have yielded—when in the devastation of passion they have been involved in promiscuous ruin, should the love of truth remain erect and unscathed like the goodly column of a ruined temple, let not the philanthropist despair—the pedestal remains on which the statue of honor may again be elevated, the rocky foundation stands sure on which the moral superstructure may be reared again in its proportions, in integrity and beauty.

The reflection that we are all dependent upon each other, and obliged to exercise a mutual confidence serves to show the importance of truth, since the happiness of social intercourse

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nay existence itself is suspended upon it; and its dignity is evident from its being the proper use of the high prerogative of speech vouchsafed by the Almighty to man in contra-distinction to the other animals of his creation.

And should the following lines tend, in any degree, to illustrate the force and beauty of this virtue, of which every thing that is fair and pure, either in nature or art; may be considered a type, or give an additional motive for the practice of its dictates, the author will have obtained his desire and find sufficient compensation, in the reflection that he has thrown his moral mite into the great treasury of human happiness.

"I am glad to notice the rapid improvement in your reading, my son," said the widow, as the little boy closed the book in which he had just concluded his evening lesson; and she parted the golden ringlets of his hair and kissed his fair forehead, while the eyes of the child brightened and the smile of gratified pride and filial affection shed a sweet expression over his soft features.

But there was another person present who shared in the pleasurable feelings of the mother, the grandfather of the child, who had returned from a foreign consulate, to spend the remnant of his days with his only daughter; and *his* praise served to deepen the blush that tinged the transparent cheek of the young scholar. "Yes! you read well, George!" said the old gentleman, "and if you make the same progress in other studies, you will soon be fit for the counting room of the merchant, or a clerkship in some of the offices of your country."

"Grandfather," replied the youth, "I try to improve in all my studies, but I like reading better than any; for I learn many wonderful things, and, then, I have to read to mother every evening, who always tells me some pretty moral or revolutionary story when I have read my lesson well. But some months ago, continued the boy, mother received from one of the cities, the large picture which you see hanging over the mantlepiece. She would not explain to me what the painting represented, but promised as soon as I knew enough of the history of our

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country to tell me a beautiful story connected with the picture, which would be upon truth, and a true story too. So, grandfather, it is to be a moral story, and from a knowledge of our history being required to understand it; I suspect it is a revolutionary one; but what pleases me most of all, it is true; and mother says, nothing is really good that has not some truth in it."

The heart of the good old man was stirred within him when he perceived the intelligence of his grand-child, and the pains his daughter had taken to impress upon his young mind, the leading principles of morality and virtue. He pronounced a silent blessing upon mother and child; and taking the latter on his knees, exhorted him ever to preserve the same reverence for truth, which his mother had inculcated.

"Oh! I always try to speak the truth," replied the child, "for the Bible says 'God is truth; and hateth whomsoever maketh a lie:' but," said he, resuming the subject which to him was so full of interest, "you cannot tell, grandfather! how much I have thought about that picture, and how I have stolen whole hours from play to read and study Parley that I might be able to understand the story. And you need not think it strange, for I assure you there is something very extraordinary connected with that picture. You see that strange looking building in the background. Well, about a year ago, as mother and myself were going in the stage to Boston, we passed through a village, in which she pointed out a house exactly like it, and said there was something of great moment connected with the house, which she would one day tell me; and as she said it, the tears stood in her eyes."

We listen with unalloyed pleasure to the simple language of youth, we enter into their little interests, cares and perplexities, in the very spirit of childhood, and watch with complacency the varied expression of their features, as they brighten with the light of enthusiasm, or are shadowed with care or anxiety.

It is therefore not strange that the grandfather listened with silent pleasure while the stream of his grandson's conversation flowed on in an even and uninterrupted current.

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"To be sure, the figure in front appears to be a man's figure, yet I have often thought the face very like mother's. Don't you think so too grandfather?" And as he now turned his eyes from the painting and looked up in his face, the youth exclaimed, "La! grandfather! I would think the picture like you, but the hair is black and your hair is white." As he said this he played with the gray locks that hung in curls from his temples. "And the face of the picture is smooth, and yours is wrinkled," he continued, as he ran his soft little fingers, in the confidence of youthful innocence; along the deep furrows that time had ploughed in the venerable features of his grandsire.

"However, I will hear the story, this evening, I expect; for I have just gotten through Parley the second time, and can tell the principal events of our history, at least, the discovery, the landing of the pilgrims, the wars with the French and Indians, the taxing of the colonies, the disturbances about tea, and the battles of Lexington, Concord, Bunkerhill, and others down to the closing scene at Yorktown. But you and mother must examine me and see if I know enough of history to hear the story. And, now, grandfather! I am glad you are here; I shall enjoy it so much more, and I think you will like it, too, for indeed mother can tell a beautiful story."

The examination was referred to the old gentleman, who assumed his spectacles, and commenced the task with sundry misgivings for the ability of his grandson to accomplish what he had undertaken. Contrary to his expectation, however, the young scholar replied promptly to all interrogatories, and the grandfather concluded with the most lively admiration of the memory of the youth, and of the service which Peter Parley had rendered in adapting histories so important to the comprehension of children.

THE STORY.

"Well, my son, if your grandfather thinks you have sufficient knowledge of history, I will tell you the story which has been promised so long; and I am equally pleased that your grandfather is permitted to be present with us to hear it."

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In the commencement of the differences between the American colonies and the parent country many persons were disposed to advocate the cause of Great Britain.

"But they were traitors mother!" said the child, interrupting her, "for Peter Parly says so."

"How traitors George?" asked the grandfather; "there is truth in action as well as speech, and if they, conscientiously, believed it wrong to resist the enactments of the English Parliament, were not their actions true and they themselves lovers of their country?"

"Not exactly, grandfather! Believing a thing to be true does not necessarily make it true, for I heard a little boy, in reciting his multiplication table, the other day, say that seven times six made forty-four, whereas the truth is seven times six make forty-two. But when a person acts according to his convictions, his actions are true, so far as he himself is concerned—that is, he acts from principle, though under wrong impressions of duty. Mother has told me, there are two kinds of truth.—What do you call them mother?"

"Relative and absolute, my dear."

"Yes! that is it, grandfather; when we act conscientiously, under wrong impressions, it is *relative* truth, so far as our intention is concerned: and when we act conscientiously, under proper impressions it is *absolute* truth."

"A very nice distinction George! but can you show, wherein it was not conformable to *absolute* truth, to continue in allegiance to Great Britain, and wherefore persons in so doing, in opposition to the general wish of the Colonies, were not lovers of their country? Had not the mother country the same right to govern the colonies that a parent has to govern a child? Would you rebel against your father, if he was living, or refuse to obey your mother?"

"No! grandfather! I hope not. My parents were always too good. Being a little boy, however, I am ashamed to contend against one so much older and wiser; yet if I may express my opinion freely, I would say, I suppose the *abuse* of any right

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would, in strict justice, annul it. There is a little boy at our school whose father was always getting drunk, and beating his wife and children half to death, and spending their money; and the law interfered and took away his property, and appointed a guardian for himself and his family. You see he ceased to have the right of a parent over a child, from the abuse of it. And since you have mentioned my dear father that is dead, *he* used to say to me, that when I grew up and become of age, I would then have no one to control me, but I would govern myself; and until that time he would govern me for good. Now, although England had the right to govern America, which a parent has to govern a child, yet as she abused the right, like Job Long, the right was naturally lost; and the Colonies having grown up and become of age, had a right to govern themselves, as I shall have when I grow up to be a big man and am twenty-one years of age."

"Really! grandson! your mother has told you moral stories, and taught you moral philosophy to some purpose. Your discrimination is nice; and your justification of the conduct of the Colonies ample, and the more striking from its simplicity. But what do you say of those Americans who took part with England from conscientious motives."

"Why, I think, grandfather, they were enemies to their country, although they desired to be friends—their actions were the result of wrong impressions. They were unintentional traitors, erring on the side of principle."

"Well, you appear to be right George, and now let us hear the rest of the story, for our discussion interrupted your mother, ere she had well commenced. I think she must begin again that we may fairly hear the whole."

The widow who had sat, all this time, listening, with deep interest, to the above conversation, commenced the story again as requested.

In the commencement of the differences between the American Colonies and the parent country many persons were disposed to advocate the cause of Great Britain.

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Here the little boy gave his head a nod to one side, as much as to say, they were traitors though for all that.

While the most of those who did so were actuated by a sordid interest and the fear of the loss of property, there were some of generous feelings, who maintained their allegiance from integrity of principle and purity of motive. Of the latter class was a poor man of the western part of Massachusetts, who was in the habit of attending all the different meetings that grew out of the usurpations and oppressions of England.

At the same time that he did not attempt to justify the measures of the Parliament, he endeavored in his plain rustic way to palliate them, and deprecated the active measures of the Colonies as a subversion of all order and the introduction of anarchy and confusion. He was a simple hearted man, but eminent for integrity and a love of truth, so much so, that in his own neighborhood his word was considered as good as a bond—therefore, while his arguments against the resistance of the Colonies were not permitted to weigh a feather in the scale of popular opinion, his undoubted honesty of heart exempted him from the hatred which the "tories" as they were called, at that time, so commonly excited, and from the exhibition of that hatred in the usual forms of forcible ablution and the coat of tar and feathers.

Affairs at length reached a crisis. The battles of Lexington and Concord roused the people to arms, and the Congress which assembled at Watertown resolved to raise thirty thousand troops; and the business of enlisting and drafting was immediately commenced with great vigor. There was, therefore, no alternative left for the simple rustic of whom I have been speaking but to take up arms against England contrary to his conscience; or join the forces under General Gage. He determined on the latter, and in doing so experienced all that bitterness which is incident to civil war, in leaving his wife and children unprovided for, and to the protection of those who necessarily became his enemies.

It was a beautiful evening in the early part of May. The la-

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bours of the day were over, and the father had returned to enjoy the hour of rest with his little family. He occupied his usual seat in the arbour by the door of his whitewashed cottage. Before him were two children playing on the green grass plat—a third lay in the cradle, and beside it sat the mother engaged in preparing the little articles of dress for another expected visitant. How many were the pleasant images of past conjugal happiness and paternal love that busy memory conjured up in the stillness of that soft evening hour—but the very recollection of them caused melanchely forebodings to cast a gloom over the spirits—for they were now to be fore-gone for a time—perhaps forever.

Bland was the air around and laden with the fragrance of flowers, but the brow of the countryman was hot and feverish—bright the landscape before him which he had so often admired, and the distant hills with the golden hues of sunset; but he felt not their beauty. He looked upon his children—he heard the music of their happy voices, and then turned to the pale, interesting features of his wife. There was sorrow at his heart—the convulsive twitching of the muscles of the mouth attested the inward working of his soul, and he turned aside to wipe with the sun burnt hand of toil the tear drops from his manly features. He attempted to speak, and while he so much needed consolation himself, tried to infuse comfort into the heart of his afflicted wife.

Supper was at length ready, and with an expression of gratitude to heaven they sat down to their frugal repast. It was in that solemn silence which sorrow imposes when the surcharged heart, like the brimming goblet, requires but the slightest touch to make it overflow with tears. It was probably the last time the father would ever break bread with his family.

The hour of prayer arrived, and oh! with what earnestness did the parent wrestle with heaven, and implore its protection for the young and the helpless he was leaving behind. The parents shed copious tears from the overflowing sensibilities of nature, and the children wept from sympathy and from an un-

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definable sensation of evil, which they could not comprehend. Yet there was relief in those tears, and the sanctifying efficacy of prayer calmed the tumults of the breast, and poured a soothing balm into the wounded feelings, which was not of earth.

The children were put to rest. The father kissed them affectionately as they lay smiling in slumber, unconscious of the bereavement they were about to sustain—embraced his disconsolate wife again and again, took up his musket, and, aided by the shades of night, started for the British camp. As he pursued his way, the moon that had been obscured, broke forth from the surrounding clouds, and, on turning to take a last look of his dwelling, the lamp shone through the opened door in which his wife still stood to catch the last echo of his footsteps. The light of heaven and of faithful love he felt were united to cheer him on his journey.

On the evening of the following day, as he approached Boston, he fell in with the scouts of the American army then parading in the vicinity, and his answers not proving satisfactory, he was captured and taken before the proper officers. He did not disguise his intention, but made known his determination of joining the royal army. He was accordingly sent up into the country and lodged in gaol in one of the western towns to await his trial. The place was about thirty miles from his own home, and, as whatever of interest transpired was made known through the different committees of correspondence, the true character of the prisoner was soon learned. The piety, the undoubted honesty of the prisoner, the affecting circumstances in which he had left his family, and the awe of punishing a man with death, who had followed the dictates of his conscience in what he believed to be his duty, all conspired to awaken intense interest in the breast of the sheriff, and he determined upon giving him an opportunity to escape.

He accordingly observed to him one evening, "these chains I fear will gall your ancles, I will therefore substitute smooth pieces of leather for the iron bands, but don't you cut them off, and break out, for I will certainly catch you if you do." "You

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need not fear me," replied the prisoner, as a slight smile passed over his features, and he bade the keeper good night. The sheriff retired to bed with a light heart, determining to take a nap in the morning of an extra length; but he was disappointed, for the loud voice of the prisoner chanting his morning psalm, as usual, broke his slumber. The next night on leaving his prisoner he informed him that "there was something the matter with the key, and that unable to lock the door he would tie it with a rope on the outside." At the same time he charged him not to think of escaping, as he had a very fleet horse and could certainly overtake him. As he walked away he muttered to himself, "the fellow is a fool if he does not understand that."

Next morning the prison door was open; but on entering he found the prisoner as he had left him, a wind during the night having blown open the door. The honest hearted rustic considered himself in the hands of lawful authority, and could not be tempted to break the obligations of that authority; holding, as he did, the maxim which his Bible had taught him, that he who breaks the smallest law of order is guilty of a vlolation of principle which tends to subvert the whole. He then thanked the keeper for the kindness which he had shewn him; and as he had given him opportunities of escape, which he could not conscientiously use, he besought him for permission to go into the harvest fields, by day, and earn bread for his suffering family. The request was granted,—the leather straps that bound on his chains were severed, and during the months of harvest, and for some time after, the prisoner went out daily to labor, and returned by night to be locked up in his cell.

One evening the keeper waited in vain for his return. The sun set—twilight set in and then darkness—and yet he came not. He waited until a late hour in the night, and then retired to sleep, assured and gratified, that his charge had fled. The next morning on awaking, he found the prisoner lying with his head pillowed upon the steps of the prison, where he had sunk down from fatigue. During the day and night the miserable

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man had been to visit his family, and in going and returning had travelled a distance of sixty miles.

The time of his trial came on, and the sheriff made preparations to conduct him to Springfield, where he was to be tried for high treason before the council of Massachusetts, at that time, the supreme executive of the state. The prisoner assured him that it was unnecessary to incur the trouble and expense of a journey, in order to take him there; as he could go, as well, by himself. His word was taken without hesitancy; and he set out upon his melancholy journey to present himself for trial and certain condemnation.

As he proceeded onward, night overtook him in a large wood, and coming to a cross road he was in doubt, whither to direct his steps. Fatigued with walking, and full of uncertainty, he sunk upon his knees and poured forth his soul in an agony of prayer, until he was aroused by the tramp of feet, and on looking up beheld a person on horseback beside him. The stranger had heard his pious petitions, and with kind solicitude inquired into the nature of his journey, and all the little particulars of his history. He took him to his own home, and having entertained him for the night, sent him on to Springfield in the care of a friend. The officer (for it was an officer of justice in whose care the stranger placed him) conducted him to Springfield, and the trial began.

The country was then struggling against a sea of troubles, and compelled to restrain the agency of treason, by prompt and condign punishment. The crime of the prisoner was substantiated by ample proof—he even admitted it himself, and was accordingly declared guilty. Before reading the sentence however, the President put the question whether a pardon should be granted.

Scarcely had he ceased speaking, when a member occupied the floor, and in that spirit which the temper of the times appeared to demand, portrayed in glowing language the aggressions of England, the unavailing supplications and remonstrances of the Colonies, the slaughter of their brethren in the streets of Lexington and Concord, and the conflagration of Charles-

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town by the vandal torch of the invaders. He then spoke of the difficulties they had to encounter—of the power of the foe with whom they were grappling; and concluded by expressing a hope that not a member there would sacrifice the great interests of the country by granting impunity to the subtle and destructive agency of treason. Several speakers expressed similar sentiments with equal warmth; and the unfortunate man ceased to indulge a hope. For himself he dreaded not death; but in the yearnings of nature, his heart trembled for his wife and children, and concern for them clouded his manly features with melancholy. He did not weep—he bent not his head, but stood erect and pale as monumental marble, while his thoughts, abstracted from the things around him, were with his family, and with that God, who is the protector of the widow and the orphan.

As the vote was about to be taken, the hasty tread of feet was heard, and Mr. Edwards, a prominent member of the council, made his appearance. He desired the President to forbear for a moment, and having recovered breath, addressed the council in behalf of the prisoner. The condemned immediately recognized the voice of the stranger who overtook him in the woods —he heard him speak of himself, but half unconscious, knew not what it was, nor to what it tended.

The speaker drew a distinction between the treason that results from sordidness of interest or unholy passions, and that unintentional treason which is the result of a misconception of duty; and having in some measure justified a dissent from the verdict, he proceeded to give a detail of the private character of the prisoner, his scrupulous adherence to truth, his unexampled conduct while in confinement, his coming to trial unguarded, and concluded by saying that he believed it would be politic in the council to pardon the offence, and that he for his part must consider the sacrifice of a man of so much integrity and truth as a stain, not only upon the Colonies but upon human nature. Many a heart warmed with sympathy and admiration, as the character of the simple hearted countryman was unfolded, and he was pardoned without a dissenting voice. As his word

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had been sacredly kept, they consented to consider him as a prisoner *on parole*, and permitted him to return to his family.

As the vote was reported, the acquitted, who had hitherto in the prospect of death restrained himself, gave vent to his feelings, and wept like a child—then turning to thank his deliverer, his eyes fell upon the pale bloodless features of his wife, who unnoticed had glided into court, and was standing behind him with her infant in her arms. As she hastened to meet him the child fell from her embrace, and overpowered with joy, she sunk insensible at the feet of her husband.

The good Mr. Edwards was so much interested in the occurrences, that he had a painting executed of the gaol and a likeness of the countryman going forth with his sickle, from prison to daily toil. My story is now told, and may you, my son, learn, by this illustration of its utility, to have the same regard for the purity and holiness of truth which the countryman had.

"I told you, grandfather," said the little boy, "it would be a moral and revolutionary story," then turning to his mother, he said, "there are two things mother I should like to know.—Did the countryman continue to take part with Great Britain; and was the little child that fell killed?"

"No! my dear, the Colonies on the fourth day of July in the following year declared themselves free and independent, and then the hero of our tale, clearly comprehending his duty to his country, and taking up arms in its favor, rose to the rank of captain, and assisted in gaining several important battles which perhaps he may some day relate to you himself better than I can. The countryman, whose history I have given you in this story, is Richard Jackson your grandfather; and the infant, which fell from his wife's arms, is your mother that speaks with you."

The little boy kissed his mother and grandfather by turns and clapped his hands; and the tears of the three were mingled together in virtuous joy. The hour of the night was advanced—they knelt down; and the hearts of three generations united in thanksgiving to God. The good old man had obtained the promise to the virtuous,—he had reached a green old age, and

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been permitted to see his children and children's children treading in his own footsteps to honor and prosperity.

The critic and the admirer of lovesick tales can sneer at our plain story; we will reply in the simple words of the youth, "what pleases me most of all, it is true, and nothing is really good that has not some truth in it."

N. C. B.

ORATION,

Delivered by P. G. Milton N. McLean, at Cincinnati, in the Second Presbyterian Church, on the anniversary of the introduction of the Order of Odd-Fellowship in the United States, 26th of April, 1837.

Friends and Brethren:

We have met to-day clothed in the ensignia of our Order, in the temple of the living God, to solemnize in a becoming manner the anniversary of Odd-Fellowship in America. And here let us return our thanks to the Giver of all good, that we have been permitted to come together from the East and the West, from the North and the South, that we may draw more closely the bonds of Fellowship that unite us, and that we may explain to minds unprejudiced, the creed by which we profess to be governed.

We have not met for the purpose of ostentation and show, but that we may pay a tribute, in accordance to the custom of all time, to an institution worthy and deserving as we believe ours to be.

Odd-Fellowship as an institution is ancient; its annals will show that its *principles* have existed for centuries, and that its exact origin is lost in the lapse of time. But with this we have nothing to do. *We claim nothing* on the score of antiquity, nor *do we* boast of the illustrious *names* who have been associated with us. We are not so vain as to believe that any pretensions of this sort will sanction error, or make that which is evil in itself reverenced by mankind.

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Many may believe that *age* will add dignity and give respect of an institution like ours. But we believe that the experience of all time will prove, that error as well as truth has been perpetuated, and that the mass of mankind are as easily led by the one as captivated by the other. True it is, that good men who have been seduced by the pretensions of the one may repudiate it, yet the dogma will find followers content to support it.

We do not ask, because we have been tolerated for a great length of time, and have continued to increase year after year, until those who wear the badge and are imbued with the spirit of our Order, may be found in every land, where the blessings of the Christian religion are experienced, for this reason, to obtain your favourable opinion, but we wish upon our own *merits*, upon the *principles* we advocate, the *precepts* we inculcate, and the *practice* we teach to *live* or *die* as our institutions.

It cannot be necessary at this late day, to prove to an audience so intelligent as the one I have the honour to address, that societies are necessary, and are formed and forming every year, having for their object the melioration of the condition of mankind, and the improvements of the moral and social state of man. Societies, whose efforts are directed to purify the fountain of his enjoyment, to lessen the great amount of human suffering, to diminish the sorrows of life, and increase the stream of happiness, which an all beneficient Creator has permitted to man while on earth.

We might instance the Bible, the Missionary, the Tract and other Societies, who are sustained by this (Presbyterian) and her sister churces, who are imparting to the ignorant and the heathen, the glad tidings that the Book of Life promises to all.

We might instance Societies without the pale of the church besides our own, whose objects are of this high and exalted character, Odd-Fellowship claims but to be among the foremost of these in her efforts, to attain these glorious ends. We believe that much more good may be done by many joining together in one common effort, than by each individually. If man was perfect and would take for his sole guidance those precepts and commands, given him by Deity itself. Then the

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principles which Odd-Fellowship teaches would be universal; and every man would regard his fellow as a brother, no matter whether he were clothed in rags, or with the purple and satin of wealth and power.

But our institution takes him as he is, a poor frail mortal, prone to stray from all that is good and lovely in virtue, and too easily lulled into forgetfulness of his most sacred obligations. She professes to be an exemplification of her motto, "Friendship, Love and Truth;" she seeks but to follow these out in all their meanings, literally, without evasion; and to enforce by her precepts a strict compliance with their definitions. She inculcates friendship towards all mankind. She teaches her disciples not to judge men by their appearances lest they be deceived, but to look to the heart, and to judge both the high and low by this unerring standard, before the blessings of an Odd-Fellow's friendship is bestowed. Neither does she teach us to confiae it to those with whom we may be associated by the ties of brotherhood; but she teaches us among the first lessons we learn, to do all the good we can to our fellow-man, to relieve the distressed of every land, of every hue; and never to sit down ourselves in contentment and ease while those who may be as worthy as ourselves are in distress. The friendship of an Odd-Fellow is not to be only aroused into temporary action by some moving tale of wretchedness and wo, but it is to be, the fixed and steadfast moving principle of life, not to be put on and off as our regalia, but to remain implanted in our breasts, a beacon by which we are to be guided, and one of which we are never to lose sight.

Benevolence, an attribute of friendship, we have inscribed upon our banner, as one of those mystic words the strict fulfilment of which formed the great object of our creation, and continues there as the great end of our being—benevolence not only to him who may wear the collar and apron of an Odd-Fellow, but towards all the human family who may need its consolation and are worthy its exercise; the high and ennobling feeling of having done our duty to our fellow is all the reward that a good man needs to impel him to a course like this.

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Odd-Fellowship inculcates love, not only for one another, not only to mankind, but the supreme Ruler of the universe; it teaches us to love our neighbor as ourselves, not to cherish feelings of hostility and enmity towards any man, but to pass over in silence calumnies both of ourselves and our Order; it teaches us to look to God as the giver of all good, and to feel that affection and awe for him that a creature should feel for its creator.

Odd-Fellowship teaches us to speak the "truth," and never under any circumstances to suffer ourselves to utter a *falsehood;* to speak and act with caution and circumspection, so that neither our words or our actions may give the lie to our professions.

All these things does Odd-Fellowship teach, not incidentally but directly; she has not adopted these words as a cloak to cover a multitude of sins, and to hide from the world iniquity and deceit, but she has inscribed them upon her banner as part and parcel of her creed; and by her adherence to them or her failure to do so, to meet with the good or ill-will of mankind. They *form* the great object of our existence as a society; they are the primary and important precepts she seeks to impress upon the minds of her followers; from the commencement to the conclusion of our pilgrimage, through the various grades or degrees of our Order, *they* are the rocks upon which we have built up our institution, and they will remain her corner stones so long as the words themselves shall endure.

We inculcate the direct practice of charity, and we have learned from one who was inspired from on high, "though we have all knowledge and understand all mysteries, though we have all faith and could remove mountains, yet if we have not charity we have nothing." We have learned too that "charity rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things." Charity is a perpetual cement of good-will, that flows toward the entire family of man; it learns us to regard man as our brother, and to minister to his wants as though he were of our household.

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Odd-Fellowship can point to no splendid edifices from which her charities are diffused. The trophies of her triumphs "are the binding up of broken hearts, the healing of wounding spirits, the ministering with an unseen hand to necessities, whose griefs have never met the ear of the busy world, or passed beyond the threshold of the house of wo; the world has not seen the hand that brought relief, or heard the gladsome voice that ministered consolation."

Odd-Fellowship is no chartered monopoly, rioting in the excess of wealth, and distributing her charities with ostentation and parade. She holds herself out to the world in no such light. She is meek and lowly in her nature; assuming nothing; taking to herself little credit for the good she does, but receiving from the good and virtuous of all the world alms, that she may bestow them upon those, who by the ills of this life, may be reduced to necessity and want. She taxes her members a small pittance per year that her coffers may not be empty when opportunity offers to do a good act; but at her sanctuary the virtuous only who are unfortunate may obtain relief. She holds out no inducements to the vicious or the vagrant. Vice in all its forms she repudiates; and that it may not work its way into the vitals of our institution, and corrupt the source from which good may flow, she claims the privilege of overseeing the conduct of her members, not only in her halls but in their private walks in life, in their business transactions, in their social intercourse—and expulsion, with all its attendant marks of disgrace, follow a wilful violation of her rules.

He who joins our Order with the hope that temporal and earthly advantages of a pecuniary or political kind will follow, will in the end find himself vastly mistaken. We are no political engine, banded together to promote our own or the ambitious views of any of our members, but with politics we have naught to do. We inculcate a love of country as the first of virtues, and place it high above every obligation we may owe to Odd-Fellowship.

We inculcate no theory of religion; yet a belief in a great and over-ruling Providence we hold as an essential requisite

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for membership. And he who is so far lost to reason and to sense as not to believe in a God, we hold to be a being with whom the good and virtuous cannot associate without danger of pollution; but with creeds and theories, sects and sectarianism we have nothing to do as Odd-Fellows.

We inculcate a reverence for the bible, as the fountain from which every Odd-Fellow may learn his duty, both to his God and to his fellow-man.

We require by our articles of association, (which may be obtained on application to any member,) that an applicant to be worthy "initiation into our Lodges, shall not be under twenty-one years of age, nor over forty-five; with all the endowments and sense of a man; of good moral character; industrious habits; having some known reputable means of support, and free from all infirmities and disease which may prevent his gaining a livelihood."

We require that the applicant shall not be under twenty-one, because, under that age provision, for the most part, has been made by the kindness of parents or friends. And not over forty-five, because, at that time of life, if the habits and morals of a man have been good, a fund has been laid up for the evening of life, not subject to doubt or contingency. But these requisitions as to age may be dispensed with, if the Grand Lodge think the reasons of an applicant sufficient.

We require that he who seeks to become an Odd-Fellow shall be temperate in his habits and of good moral character; and we endeavour to guard well this provision in our constitution; and wealth nor honor, name nor place, cannot overawe or break through its regulation. We do not throw open our doors to wealth; something more is necessary: we do not close them against the poor and humble, but all applications are attentively heard, yet we do not admit the one because of his wordly possessions, nor reject the other for the want of them; but we look into the merits of the man, divested of worldly show, as the good or evil report of his neighbors speak of him; and decide not hastily, but after time given for deliberation. And he who is not willing that his character for honesty and

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morality, for sobriety and truth be inquired into, need not make application for membership, for we would remind those who would apply that the passport of merit is alone necessary, and though ye have all things and have not that, the society you may condemn and revile, will never open her portals to you. Or if in the calm hour of retrospective reflection the monitor within rises up in judgment against you, we admonish you to remain in ignorance of us; for where there is no law, there may probably be no transgression, and by coming to the light you may stand condemned by that which ye have yourselves condemned.

Odd-Fellowship was introduced into the United States by Thomas Wildey of Baltimore; who, actuated by the purest benevolence, traversed the ocean to the country of his birth, that he might perfect himself in the ceremonies of the Order, and introduce it in the new world in all its native simplicity and beauty. He returned laden with the fruits of his unceasing industry, and in connexion with a few brethren into whose minds the principles of the Order had been instilled, opened the first Lodge in Baltimore upon the 26th of April, A. D. 1819. The prosperity of the Order was checked in its commencement by the suspicions, the hatred and malice of mankind, and every effort used to crush in the bud its future increase. Our *name* was made a subject of reproach, and the name of "Odd-Fellow" was associated with something dark, hidden, mysterious, and as one holding principles at variance with the best interests of society.

However inapplicable our name may be, to define our object and convey to others any clear or intelligible idea of what we really are—and we acknowledge that it has been, and we have little doubt continues to be, a stumbling block to many well disposed, honest hearted and moral men, who would have become both useful and ornamental members of our Order.—Yet allow us to say, that mankind is prone to condemn what they do not understand. The sacred rites of religion itself have for the same reason been the subjects of abuse and persecution. Many of its bright and most illustrious promulgators have, in worse than sport, been designated by names, which now they

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deem it their glory to bear. It was in this manner the name by which our Order is known, originated; a name having no direct application to our principles, but given us by the malice of the evil disposed. We have assumed the name, and make it our pride that we are "Odd-Fellows," but "Odd-Fellows only when we speak and act like honest men."

It was made a ground of complaint against us, that our ceremonials were kept in profound secrecy, and that we enjoined concealment under the most solemn obligations. So far from this being true, our lectures, our charges and our form of work may be seen by the whole world—*and I now, here, in the name of Odd-Fellowship, deny that we have any secrets*, which may *not be known to all except the "language"* by which we may know each other throughout the world.

The reasons why every society should be able to distinguish the members belonging to it, are as obvious as those for which a man should be able to distinguish the members of his own family. They exist in every form of society; are acknowledged both virtually and actually by all. But in a benevolent society, whose members are entitled to particular benefits as a *right, not as a gratuity;* and which are under particular circumstances extended to every brother, of whatever country he may be, it becomes absolutely requisite that we should preserve to ourselves some indubitable tests by which we can know with certainty each other.

These objections, with others, have been urged against us—the frown of the world has been continued upon us—but we have *lived* and *acted* a refutation. We have done good for evil, and have been content with that vengeance upon our revilers, that in the language of the sacred writer, "heaps coals of fire upon his head."

Thomas Wildey, a father and founder of Odd-Fellowship, has lived to attain the highest honor an Odd-Fellow can aspire to; and to see the broad banner of the Order waving in triumph in almost every State in the Union; and more than ten thousand attracted to its standard, and breathing towards their fellow-men a spirit of benevolence and charity.

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We can boast little pecuniary power; our ranks have not contained those who are bloated by wealth, and luxurious by indolence and ease. Our Order has for the most part embraced individuals who, however humble their occupations and lowly their pretensions, possess qualities of the heart and mind on which the safety of a nation, or the hopes of a friend are at the last always found to rest. Men who, though engaged in the daily struggle for subsistence, having families to support, children to educate, felt that they could do something, and that their conscience whispered to them, they were bound to do something for the alleviation of the miseries to which man are subject. Men who felt themselves under a deep obligation to contribute their means, however small the amount, and the influence of character however feeble, to the promotion of the great cause of charity and truth. Who scorned to circumscribe their affections by the limits of their firesides, and were willing to forego the gratifications of sense for the more solid enjoyment which the relief of the needy affords, they have labored to promote peace and good will, to insure liberal sentiment and good feeling among all who came within the circle of their influence; and every motto we have adopted, every emblem employed, have for their object the instruction of man in his duty to his fellow-man. We present upon our banner the "eye, to remind us that the eye of Omniscience is always upon us, beholding all our thoughts, words and actions. The rays of light by which the eye is surrounded, intimate to us that crimes committed in darkness and alone are open to his view. The heart and hand remind us, that what the one prompts in charity and brotherly love the other should perform. Time, with the scythe in one hand and the hour glass in the other, reminds us, that we are probationers here, and the moments of our life are continually wasting away, and if we would be useful in this transitory sphere of existence, that we must employ well the few remaining sands of our life. It says unto man "Remember thy end."

Justice, with her scales in one hand and a sword in the other, reminds us, that she is impartial in her favours; that she

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seeks not to oppress the weak or favour the great, but awards to every man that equal justice which by their conduct they deserve; it teaches that if at the last day we are found wanting, when placed in the balance by him who shall judge the quick and the dead, that we shall be banished into those regions where none but the guilty can go. The lamb reminds us of innocence and purity. The globes teach us that we have no continuing city here, but that we shall become the inhabitant of another world when this shall have passed away. All our symbols, simple and lovely in themselves, serve to remind us of our duty here on earth and our responsibility hereafter.

Our collars and sash, by their colour and shape, indicate to what degree the member hath attained. These things are of the superfluities of the Order and not of its essentials. We do not pretend that they make us better or wiser men. It is with the inward and not the outer man that Odd-Fellowship has to do. She seeks to purify, to enlighten the mind, to instil into it all the ennobling virtues; to take from him that love of self, so deeply implanted in every breast, and arouse him to a sense of his duty here, to point out the paths by which he may attain the same; to make him, in fine, what he ought to be; and for the sacred fulfilment of its obligations we have pledged our reputations and our honors. And although we may not arrive at this high standard of excellence, yet we may by perseverance and industry, approach more nearly through emulation than we otherwise would.

In weal or in wo, in health or in sickness, it is the duty of our institution to guard the morals, and better the condition of her members. We have by mutual contributions established a fund, which, like the widow's cruise of oil, although often drawn upon, we hope will never fail. A fund upon which he whom sickness or poverty may overtake can draw, without the harrassing reflection that he is a subject of charity; but with the proud consciousness that he is claiming but his own; that he is taking that only to which he has entitled himself by his good conduct and faithful adherence to the principles of the Order.

Nor does the duties of our institution to her members cease

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here: when life shall pass away, it is her duty to convey him to the tomb at her own expense; and if need be, to visit in kindness and with the fostering hand of protection the widow and the orphan. The education of the destitute orphan is a part of the great system of benevolence as marked out in the plan of our duties; but thus far the many wants of an infant society have prevented that attention and liberality that should characterise the adoption of so praise worthy an object; but the day will come when Odd-Fellowship will boast of her pupils, and hold them out to the world as the choicest jewels she seeks to wear.

Such my friends is a hasty and imperfect sketch of the principles of Odd-Fellowship; and I now here, not as her advocate, declare that I have not said aught that I do not know she inculcates, but have omitted many things that would redound more to her credit than that which has been spoken.

Those who do not believe, who have the passport of merit, we invite to come and see; and if the ghost of things hidden, dark, mysterious, full of injury to life, liberty, religion and truth is found within our walls, then may ye proclaim to the world that we are deceitful in our nature and hypocrites by profession. But if, on the contrary, ye find Odd-Fellowship a powerful auxiliary to religion, full of brotherly love, peace, benevolence and fellowship, then we trust you will do the institution the justice to say, "that although much had been told yet the half was not uttered." We invite inquiry and scrutiny, and all we ask is, that we shall not be condemned unheard, unknown and misunderstood.

TRAVELLING AGENT.

As soon as the Order began to extend itself in the different States, the inconvenience of long journeys to distant brethren who had to attend for the purpose of organizing Lodges; and the unavoidable delay to which brethren petitioning for the opening of the same were subjected, rendered it apparent, that

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the interests of the Order required some arrangement by which Lodges might be opened with as little delay as possible, after application, and all necessary information given relative to the Order.

Fully impressed with the great importance of this subject, the Grand Lodge of the United States, at its grand annual communication in October, 1835, authorized the Grand Sire to appoint a qualified Past Grand in each State, District and Territory, under the title of "District Deputy Grand Sire of U. S. of I. O. of O. F.," who should visit all the Lodges working under the warrant of the Grand Lodge of the United States, in said State, District or Territory, communicate all necessary instructions, and perform the ceremonies of opening and installation; and receive from the Lodges he might be required to visit, the amount of his expenses while so engaged.

Although under the appointments made by the Grand Sire, considerable service was rendered to the Order, it became manifest that its rapid and wide extension required the appointment of some special agent, whose duty it should be to visit annually all the Lodges in the United States, for the purpose of instructing the brethren in all things appertaining to the work of the Order; and of superintending in general all its interests.

With these views the Grand Lodge of the United States, at its late annual communication, appointed P. G. Sire Thomas Wildey as Travelling Agent for one year; whose duty it is to visit the Lodges working under its warrant, and report all his acts and proceedings at the grand annual communication. His compensation is fixed at one thousand dollars—five hundred dollars to be paid out of the treasury of Grand Lodge of U. S., the remainder by the Lodges and Encampments which he may visit. While the advantages to the Order will be much greater than could be expected under the agency of District Deputy Grand Sires, the expenses to the individual Lodges will necessarily be less—scarcely exceeding $3 to each Lodge in the country.

We feel confident that the Lodges will cheerfully contribute the above sum to the furtherance of Odd-Fellowship that will

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be secured by this arrangement; and that it will be a matter of peculiar pleasure and pride to them, to have an opportunity of welcoming the great patriarch of the Order in this country to their halls, and of enabling him to contemplate the great work of benevolence which he has been instrumental in putting into operation; while at the same time they will derive much useful information from his intimate acquaintance with the Order, both as it exists in this country and in England. It will be perceived from the following resolution which passed the G. Lodge of Maryland at its late communication, that the subject has been acted upon in a liberal manner. We trust the other State Lodges will follow the worthy example.

"*Resolved by the Grand Lodge of Maryland,* That this Grand Lodge will and does hereby appropriate the sum of one hundred dollars, to be paid to the Travelling Agent appointed by the Grand Lodge of the United States: *Provided however,* that the same shall not be paid until the said agent shall have visited all the subordinate Lodges without the city of Baltimore, in the state of Maryland, and made a detailed report of his efforts to revive the condition of the subordinate Lodges."

It is gratifying to learn from all parts of the country of the wide dissemination of the principles of Odd-Fellowship. It will be seen by the following report to the G. Lodge of the United States that it is penetrating the wilds of the far-off West, and proclaiming "peace and good will to men," where lately was heard alone the war-cry of the savage, and the agonies of his victim. May it continue to spread until, like the all-beholding sun, it shall warm and enlighten the world with the rays of its diffusive benevolence.

"Report of Iowa Lodge, No. 1, Mineral Point, Wisconsin Territory, for 5 quarters, commencing on the 1st of April, 1836, and ending on the 30th of June, 1837.

"Initiations, 52—Contributing Members, 110—Lodge Receips, $1,157 87."

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FRIENDSHIP, LOVE AND TRUTH.

When "Friendship, Love and Truth" abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others:
Sweet roses grace the thorny way
Along this vale of sorrow;
The flowers that shed their leaves to-day
Shall bloom again to-morrow:
How grand in age, how fair in youth,
Are holy Friendship, Love and Truth.

On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old time lays down his scythe and glass,
In gay good humour smiling:
With ermine beard and forelock grey,
His reverend front adorning,
He looks like Winter turned to May,
Night softened into Morning.
How grand in age, how fair in youth,
Are holy Friendship, Love and Truth.

From these delightful fountains flow
Ambrosial rills of pleasure:
Can man desire, can heaven bestow
A more resplendant treasure?
Adorned with gems so richly bright,
We'll form a constellation,
Where every star with modest light
Shall give his proper station.
How grand in age, how fair in youth,
Are holy Friendship, Love and Truth.

MONTGOMERY.

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Officers of the R. W. G. Lodge Dist. of Columbia, I. O. O. F.

The following list of elected and appointed officers of the R. W. Grand Lodge of the District of Columbia, have been forwarded for publication in the Covenant, not being reported to the Grand Lodge of the United States.

At the annual communication of the Grand Lodge of the I. O. O. F. of the District of Columbia, held on November 13th, in the hall of Jonathan Lodge, No. 4, the following P. Grands were elected officers for the ensuing year.

JOHN MILLS, - - -	M. W. G. Master.
JOHN Y. YOUNG, - -	R. W. D. G. Master.
HENRY H. ROBERTSON,	R. W. G. Warden.
JOHN T. TOWERS, -	R. W. G. Secretary.
JOSEPH BEARDSLEY, -	R. W. G. Treasurer.
JOSEPH BORROWS,	R. W. G. Rep. G. L. U. S.
A. E. WARNER,	R. W. G. Prox. Rep. G. L. U. S.

The following Officers were appointed by the Grand Master:

ELIJAH EDMONSTON, -	W. G. Guardian.
JOHN C. McKELDEN, -	W. G. Conductor.
JOHN A. YOUNG, - -	W. G. Chaplain.
JOHN A. BLAKE, - -	W. G. Marshall.

ORATION,

Delivered by P. G. H. Vanderford, on the anniversary of Kindred Lodge, No. 27, Greensborough, Caroline County, E. S. of Maryland, 1837.

BRETHREN OF THE I. O. OF O. F.—

IN the discharge of the duties which your too-flattering kindness has this day assigned me, I am compelled to throw myself upon your indulgence, cheered however, by the conviction, that you, who have honored me with your confidence, and who have chosen me as your organ, on this occasion, will extend to me that kindness and indulgence due to my humble

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pretensions. There are many amongst you, those who are much better qualified than myself to fill the station I now occupy. My knowledge of the principles of our association is limited, compared with that of those who have been longer acquainted with its tenets. I undertake the task from no confidence in my own ability, but from a willingness to serve you, and to give my testimony to the propriety and usefulness of our Order; and if, in the course of my remarks, I shall say aught to its advantage, or in furtherance of the great moral principles inculcated by it, I shall enjoy the pleasing reflection of having discharged my duty, and be amply repaid for any sacrifices I have been called to make.

We have assembled to-day, not as usual, in our temples of wood, of brick, or of stone; but in the great temple of nature, whose dome is the skies, burnished by day with the sunbeams, and at night "fretted with golden fires;" whose floor is the gay green earth, carpeted with richest verdure, and arrayed in all its garniture of forests, founts, and flowers; where our hearts cannot resist the sacred influences, which from the solemnity of the place and the occasion,—from the gray old trunks that high in heaven mingle their mossy boughs, and from the sound of the invisible breath that plays among their branches, steals over us, and bows our spirits with a thought of boundless power and inaccessible majesty. Here we have congregated, to offer, lik the patriarchs of old, on the altar of charity and all the virtues, public sacrifice to the Great Grand Sire of the universe—the source and head fountain of all good; and here from the "tented grove," from this consecrated spot, let our offerings of praise and thanksgiving go up like incense to His throne.

As a fraternity, we have been favoured of Heaven, because, our objects and purposes being such as Heaven approves, are good; and whence does every thing good proceed, but from the Great Fountain of all goodness. Yes, brethren, he is the *origin* of the *principles* of our Order. We may search for its beginning through the darkness of ages past; we may indulge in speculation about its origin, but to the Author of all good, at last, we must trace it. When the earth was without

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form, and darkness was upon the face of the deep, the *principles* of our Order existed. When the Spirit of the Lord moved upon the face of the waters, and light, the first work of creation, was divided from the darkness—when the firmament divided the waters and the dry land appeared,—yea, "when the young world itself by the Almighty's hand was ushered into life, and man was made creation's lord," then were the principles of our Order promulgated, and given in trust to our forefather Adam. When the subtlety of the Serpent had wrought the seduction of our first parents in Paradise, and the edict went forth from the Court of Heaven, that "the seed of the woman shall bruise the serpent's head,"—when men began to multiply, and the earth became corrupt and filled with violence, and the inhabitants thereof, save Noah and his household, were destroyed by the flood of waters; then was an earnest given of the ultimate triumph of the principles upon which our Order is founded, and an assurance, that although the wickedness of men may, for a while, seem to thwart the benevolent designs of Heaven, yet the arm of Omnipotence shall arrest them, and hurl them headlong to destruction. We might give you numberless proofs and instances, from holy writ, of the divine origin, and rapid dissemination of the principles of our Order.--We might point you to the hallowed and immutable truths which were proclaimed from the awful summit of Mount Sinai.—We might cite you to the deliverances wrought out for the chosen people of the Lord, by the hand of his servant Moses, and to the destruction of Pharaoh's legions, which were ingulphed in the waters of the Red Sea; but we leave these remote ages of antiquity, and come down to that glorious epoch, when the Saviour entered upon his mission of love to mankind—to that epoch, which abundantantly transcends all others, since the hour the morning stars sang together over the new-made creation, and the sons of God shouted for joy.—When the angel of the Lord appeared to the shepherds on the plains of Judea, proclaiming "Glad tidings of great joy—peace on earth, good will to man." Then did the hallowed principles of our Order receive an impetus which will cause them to spread and expand, until their

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influence is felt "from the rivers to the ends of the earth."—Let this suffice for the origin of the *principles* of Odd-Fellowship.

The *precise period* from which to date the *formation of our association* I have not taken the trouble to ascertain, nor is at all relevant to my present purpose. In England the Order has been known for upwards of half a century; in other European countries it existed for ages antecedent to its establishment in England, and within the last eighteen years it has found its way to America. We rest not its claims, however, upon its antiquity, but upon the principles which it inculcates. In this enlightened age every thing must be subjected to the touch-stone of scrutiny, and pass through the ordeal of investigation. We are surrounded to-day by strangers who, impelled by the spirit of free enquiry, have come hither to investigate the character of our Order, and to form their own opinions of its claims and merits. We cheerfully submit it to the strictest scrutiny, satisfied that its intrinsic merits will commend it to all.

In the early period of its history, in America, its votaries struggled with every opposition. The horizon of their hopes was darkened by dense clouds of ignorance and prejudice, which threatened to envelope the sun of their prosperity; but soon they were dissipated by the rays of light and knowledge, which burst forth with refulgent splendour; and the rainbow of promise was hung out in the heavens. Eighteen years ago the first Lodge in America was formed in Baltimore, and consisted of but five members. In its commencement the Order experienced much opposition. It was classed among the ephemeral institutions of the day, and it was predicted that it would wither and perish under the blighting influence of public disapprobation. Need I ask—has this prediction been verified? On the contrary, such has been the rapid growth of the Order, that up to last year, 1836, eight Grand Lodges were in successful operation, containing an aggregate of nine thousand members, with a joint revenue of $42,000. From the smallest beginning, from the humblest origin, our Order has increased in the number of its members, and its influence has extended far

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and wide to the furthermost recesses of this great republic. She has spread her borders into almost every State and Territory—she has reared her temples in the east, her banner is unfurled in the west; she has planted her standard in the north, and her praises are wafted upon the zephyrs of the south. Her base is firmly planted in the earth, her head reaches towards the heavens, and her arms are extended to embrace the whole family of man.

Such has been the origin, and the rapid growth of the Order in this country; and while this brief exposition excites a curiosity to know its internal polity, is it not sufficient to induce the belief, that an institution, which has, in so short a space, made such rapid strides to greatness, must have the most salutary principles for its government, the public weal for its object, and the patron of all that is excellent for its protector. Many, from the want of better information, have regarded our institution as a kind of spurious Masonry. I am not a Mason, and cannot, therefore, speak from personal knowledge of that Order; but I am in the possession of the testimony of a Mason, who has advanced to the fifth degree of Odd-Fellowship, and who declares that there is no other similarity between them, than the inculcations of charity and benevolence, which are common to both. They go hand in hand to promote the good of man "to visit the widow and fatherless in distress;" and the cultivation of moral virtue and charity, are teachings and practices common to both. Not that charity which, as many imagine, is confined within the pale of our Order, but the charity which, first circumscribing the limits of the Order, spreads and expands until it encompasses the vast family of mankind. Not merely the physical act of bestowing alms, but that charity which "suffers long," and bids a brother "go and sin no more." Charity is the all-absorbing object—the life and soul of Odd-Fellowship—and if charity abound, then all the virtues, for charity is the most exalted in the scale,—the crowning virtue, the apex of the pyramid, the key-stone of the Arch of Virtue, based upon faith, and composed of virtue, knowledge, temperance, patience, godliness, brotherly kindness, while CHARITY crowns the whole.

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"Hail to thee, Charity!
Type of Divinity,
Child of the skies.
Round let thy radiance shine,
Mild, holy, pure, divine,
Till every grace of thine
Within us lies."

Our Order is neither a political nor a religious association, but a fraternal compact, acting on the principle of good-will to all men. It requires no fealty which compromits the high duty which as citizens, we owe our country. It inculcates no sectarian tenets, but assuming the moral code laid down in the volume of divine inspiration, as the correct rule of conduct, points its votaries to the beauty and propriety of its requirements. It requires no blasphemous obligation—it wounds not the sensibility of the professor of any Christian tenet, but constitutes a common ground upon which moral men of every persuasion may meet, whether Pagan, Jew, or Christian. The world, though they profess to sanction our principles, oppose our mysteries. To such as raise this objection to our Order, I would propound this question: Is there any thing objectionable in mere *secrecy*? If the fountain be pure, the stream cannot be polluted. If our objects are good, will unworthy means be used to attain them? Surely not. Every department of society has its mysteries—every bosom in this vast assembly is the receptacle of secrets which are known to few, and will never be extended. Do you fancy yourselves less respectable, less worthy of the esteem and regard of your fellows, because you have that in your bosoms, which it is not important or proper for the world to know? Shall man contemn his fellow because he cannot know the secret emotions of his bosom? Our mysteries, however, are withheld from none—they only are ignorant, who seek not for instruction, for the door is open to the inquirer. We invite all to come into our communion, to pass into the temple, yea, to grasp the very horns of the altar. We ask them to look into our *arcana*, to examine our mysteries, to feel their sublime influence, and then to lend us a helping hand in

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the great cause of virtue. By our mystery, the great bond of our union is strengthened. Every form and ceremony, every type and symbol of the Order, illustrate and inculcate some great moral duty; and every motto inscribed upon our banners is commemorative of some social obligation. Many form their opinions of our Order from the character of a few of its unworthy members. In doing so, they do it injustice. We claim not for ourselves exemption from the common errors of humanity. We are free to admit that we are chargeable with aberrance. But shall the Order suffer for the mal-conduct of its members? Will you condemn Christianity, because there are Pharisees in the church? We are proud to number in our ranks men who have filled the highest stations in church and state; men, the known probity of whose characters, should shield them and the cause they have espoused, from evil imputation. Can it be supposed that the faithful sentinel upon the watch-tower of Zion would fail to "cry aloud and spare not," if he discovered aught contrary to the principles of his holy religion. On the contrary, would he not explode the whole system, and hold it up to the contempt and derision of a frowning world. Will it be supposed, that Odd-Fellowship casts around her votaries such potent witchery, that it bears them down like an incubus, depriving them of the power of volition?—That having entered, as some falsely imagine, this vortex of ruin, they have not the power, or even the will, to extricate themselves. Away with such idle phantasies, discreditable to the imagination that entertains them, engendered by ignorance and fostered by prejudice.

The diffusion of the principles of benevolence and charity; the relief of the distressed and destitute among us, is our chief aim; and in this respect, I say it in no spirit of vain boasting, Odd-Fellowship can compare with any similar institution in this or any other country. If we draw our anticipations of the future from a retrospection of the past, how should our bosoms swell with emotions of gratitude to the all-wise dispenser of human events, in whose hands our institution promises to effect so much good for mankind. Let us for a moment glance at the

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fruits of its labours—for by its fruits the tree is known,—and we are told in the volume of divine truth, "that men do not gather grapes of thorns, or figs of thistles;" and does it not, therefore, come home with irresistible force to every mind, that if the fruit be good, the tree must be good also. If all the recipients of our charities could be assembled before us, we should be astonished at the spectacle; and the great amount of good which has been wrought by our own silent and unobtrusive labours, in the cause of humanity. Since April, 1831, we have raised, as a whole, nearly a quarter of a million of dollars for the alleviation of human suffering. In Maryland alone, nearly fifty thousand dollars have been raised for the relief of the sick, the burial of the dead, the succour of the widow, and the education of the orphan. It will be particularly gratifying to the heart of every philanthropist, and especially of every Odd-Fellow, to learn one particular connected with our operations in Maryland. Some zealous friends in the cause of Odd-Fellowship conceived the idea of raising a fund for the education of the orphan children of deceased brethren; and by the liberality of the Grand and subordinate Lodges, there has been created a fund exceeding two thousand dollars. This fund is under the control of the Joint Standing Committee on Education, composed of representatives from the several Lodges, and is at present adequate to all demands made upon it. Of one hundred and six orphans enrolled on their register, entitled to a participation in the fund, twenty-two females and thirty male children are receiving the advantages of an education. Thus death itself does not sever the link that binds us; but our love is continued to our deceased brethren in the persons of their unprotected orphans, by securing to them one of the most inestimable blessings which can be enjoyed—the safeguard of their virtue and happiness.

Let this faint view of the blessings which flow from our institution silence its adversaries; and if they do not choose to become co-workers in our temples of charity, let them remember hat *they have a* WORK *to do*. Let them not be unmindful to imtate the example of Him who went about doing good to the

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children of men, feeding the hungry, clothing the naked, healing the sick, and ministering to their wants and necessities.

Brethren, I have already occupied your attention longer than I at first intended, and will now close my remarks, as I am to be followed by one who is more able than myself to instruct you in the great moral duties connected with the Order, and to point out to you the beauty and symmetry of its proportions; but before I conclude, suffer me to say to you, that believing, as we do, that the institution to which we belong is calculated to mitigate the sorrows, and multiply the enjoyments of our fellow-beings, let us ask for it the blessing of God, and for ourselves and the whole family of man, the reviving influence of his grace, and the direction of his unerring wisdom in all our efforts to do good; then, when our labours shall have terminated on earth, having an approving conscience flowing from a life spent in works of benevolence and love, he will administer unto us an abundant entrance into his peace-giving presence, in the celestial Lodge on high.

SERMONS,

BY THE LAY PREACHER:

Addressed to the Independent Order of Odd-Fellows.

Pure religion and undefiled before God and the Father is this—To visit the fatherless and widows in their afflictions and to keep himself unspotted from the world.—*James*, i, 27.

Brothers:

All men have an interest in Christianity. Wherever we find a being, depraved in his character, sinful in his actions and wretched in his condition, there we find one who has a concern in it. Among her numerous membership, society has not that individual, for whose ear, it has no soothing promise—for whose heart, it has no healing balm; for whose home, it has no brightening smile and for whose anxious future, it has no illuminating ray. The partialities of fortune, it does not know—

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the distinctions of aristocratic pride, it does not respect. Contemplating our entire race in the same light, it offers to every thirsting lip, the cup of holy joy, and opens before every inquiring eye, a prospect, lit up with a radiance, that Eden, in her fairest hours, never saw. Who will say, that this ought not so to be? We receive into our lungs, the same natural air, why should we not breathe the same spiritual atmosphere? The natural rain falls alike upon the fields of the rich and poor; why should not the showers of divine grace descend with the same liberality?

Intended by its glorious Author to operate universally, Christianity has been formed, plain and intelligible. It is suited to the humblest intellect. While but a few can find their way through the labyrinth of science, guided though they be by the lamp of philosophy, the most ignorant can obtain an acquaintance with its practical branches. Did it require years of intense thought, long confinement and hard study to give a man an insight into the system of religion, its end would be thwarted. Unblessed by its gifts, life would flow on as a dark and turbid stream, and eternity would come upon us in the most alarming aspect. And why? Because such is the situation of the majority of mankind; such the weakness of their minds and the engagements of business, that they could not become familiar with it. Hence its admirable simplicity. Divested of the thick and heavy drapery, which have been hung around other systems, it appears before us, in a neat and elegant attire. True, it proceeds from a Throne, that is girt with "clouds and darkness," but nevertheless, it is clear in all its essential principles and satisfactory in all its prominent doctrines. Over its lofty gateway, Heaven's own hand has written—"A wayfaring man, though a fool, shall not err herein."

Our text illustrates this truth. Where is the individual that can read it and not understand the nature of Christianity? Is there any mystery here? That this subject may be fully understood, God himself has explained it. He has assumed the character of a Teacher, o instruct the world in what his religion consists. Would you then know what true religion is?

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Come to the text. It is the declaration of Jehovah. The voice that addresses angels; the voice, whose faint whisperings are heard in the thunder's peal, spoke it. Go to the proud philosophers, who walk in the shade of academic groves, if you would learn the wisdom of earth. Go to the closet of the historian, if you would know what has occurred since the birth of time—go, sit at nature's feet, if you would find out her laws; but come to the bible, come to the text, if you would become acquainted with evangelical religion. Pure and excellent fountain! of which, so many now in heaven have drunk—of which, so many on earth are drinking, to thee, we will bend our feet. Divine Master, be thou our preceptor.

Considering this passage in a brief manner, we shall notice

I. The nature of evangelical religion.

Nothing is more important than a knowledge of the nature of objects. Convinced of this, the chemist makes his experiments and other philosophers push their investigations. However great our acquaintance may be with the operations and effects of things, if we be ignorant of their attributes our information must be imperfect. To understand the nature of religion is certainly desirable, and hence it has been unfolded to our mental vision. And what is this nature? Our text replies—"Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

Religion, then, is *pure*. If any system ever deserved this character, it assuredly does. Let the most discerning intellect examine it, with microscopic severity, and it will not find the least impurity connected with it. Which one of its doctrines, which one of its precepts, or which one of its encouragements is tainted with this moral plague? Whatever faults infidels may discover in this system, with impurity, they cannot charge it, without having the voice of reason, observation and nature to throw back the assertion as a base and unwarranted libel. Who is its author? Ask the universe, who created it—ask the angels, that tread the sapphire streets of heaven, who made them and then you will hear who instituted religion. Begin with the

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most insignificant rank of mortals; go up through the order of dazzling cherub and seraph, and when you arrive at the throne know that He, who hides himself in its light and stretches forth his unseen arm to the limits of space, know that HE is its author. Whose lineaments but his does it bear? Amid the chorus of the morning stars, he gave it an existence, and with heaven's warmest wishes for its success, sent it forth to raise and cheer unfortunate humanity. Is He not pure? Did sin ever dare to approach Him? If then he is pure, could a system emanating from him, be any thing else than pure? Contrast it in this respect with all other religions and how gloriously superior does it appear. Place Mahommedanism and all other systems be side t i and its brightness becomes still brighter. With a louder tone, it then speaks the divinity of its origin and the purity of its nature, and as it speaks, the cloud of shame darkens upon the infidel's brow, and the sturdy arm of opposition loses its strength.

Religion is also *undefiled.* It is not mingled with the corruptions of the world. Mistaken zeal has sometimes, it is true, sought to unite philosophy and science with it, but it was unsanctioned by the bible, and the moment it was done, it ceased to be what its founder made it. Such attempts have never been long successful. Obscured for a time, the light of Christianity has shone forth with greater splendor, and revealed still more clearly, its illustrious origin. Whatever it may be in some countries, as it is in the word of God, religion is free from defilement. We know, that in some nations, it is joined in an unholy alliance with the State; that the pride of power hangs its *insignia* around it, and the civil law extends its feeble hand to sustain it, but still this does not affect its true character. If it receives any defilement, it is from injudiciousness and error—it does not belong to it, and hence cannot be referred to its original constitution.

From these observations, we trust that it appears evident, that Christianity has an exalted nature. It is perfect purity—it is undefiled. Possessing these qualities, it stands upon a solitary eminence, with no rival to dispute its glory, commanding

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the admiration of all intelligence, and receiving the united homage of earth's virtue and heaven's holiness. Long be thy station *there*, angelic visitant!

II. The fruits of true religion.

What are *they*? The first is *Benevolence*. This is comprised in the expression: "*To visit the fatherless and widows in their affliction.*" If I were asked, what constitutes the chief glory of man? I would answer, benevolence. What but this excites the esteem of angels, and awakens an interest for man in their bosoms? Does not this render him a blessing to his race? And does it not elevate him in the scale of being, and when his body has obeyed the laws of mortality, does it not surround his name with an imperishable halo? Benevolence! It is this that redeems man's character from the obloquy of sin and raises it to the likeness of Jehovah. It is this that makes his existence, like the river, that fertilizes the region through which it flows. It is this, that brightens the languid eye, and strengthens the fainting heart; that cheers the disconsolate, and lights up the lamp of joy in the cottage and dungeon. Noble disposition—sublime attribute! Thou art the most brilliant gem in the crown of man's character—thou art the praise of angels—thou art the honor of God!

If we conform our lives to the example of Jesus Christ in any thing, it is when we practice benevolence. What was the lovliest feature in him? Benevolence. If he exchanged the anthems of the glorified for the scoffs of sinners—if he resigned his throne and became an inhabitant of the earth, that had been his "footstool," it was because of his benevolence. If he underwent suffering; if he endured privations and pains; if he sacrificed his comfort and happiness, 'twas all because he was benevolent. Would you witness its displays? Go to Bethlehem. It shines in that infant's eye; it is marked on that infant's brow. Go to Gethsemane. Its sounds are there heard. Go to Calvary. Stand upon that time-worn brow and observe the tragic scene. Why hangs the Redeemer on the cross? Ye heavens, why have ye clothed yourselves in blackness—sun, where is thy splendor—earth, why dost thou tremble? Say, why? Jesus

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dies. But why? *Because he is benevolent.* No other cause, all nature cries—no other cause, all heaven echoes. What a pleasing thought then it is, that every act of benevolence which we perform from a good motive, renders us similar to that embodiment of grace and virtue, the Lord Jesus Christ.

All benevolent exertion results in happiness. When we have relieved misfortune; when we have promoted comfort, and when we have gladdened the destitute, how delightful are our feelings! Then is reflection sweet—then is memory pleasant. The heart knows no purer bliss, than that which proceeds from benevolence. This is the height of happiness.

But who should be the objects of benevolence? Two are mentioned—the fatherless and the widows. Could there be more appropriate objects? Within the wide pale of wo and misery, who have stronger claims upon our commisseration than they? *The fatherless!* Did you ever see a fatherless child? One, whose father had gone to return no more for ever; who was left almost alone, with no means of subsistence, no arm to sustain, no voice to cheer and no shield to protect? It is enough, if you ever saw one. Were you not affected? Did not sensibility make you weep? It is enough, we say, if you ever saw one. There was an eloquence in its appearance that we cannot equal. You have seen and have felt for the fatherless, and the God of all grace will reward the goodness that has ministered to the necessities of their bodies and provided enlightenment for their minds, to direct them in the paths of virtue and of honor.

And the widow? Did you ever visit the widow? What a melancholy picture was she? The light of her home extinguished; the stay of her life broken, and the hope of her years turned into despair. The widow! The very name is mournful. It sounds like the requiem of the dead. It tells of pleasures gone, expectations withered, and prospects blighted. Ought we not then to pity them—ought we not to help them?

We are happy, brethren, here to say, that benevolent operation is one of the designs of our institution. It is indeed the bond that unites us; the soul that animates us; the reward that

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cheers us. Love is the key-stone in the arch of Odd-Fellowship. 'Tis as the air that we breathe, and the food that nourishes us. If we have associated ourselves together; if we meet from time to time, it is for the promotion of this end. Like members of the same family, we assist each other in affliction, smoothing the otherwise lonely pillow, administering the balm of consolation, and mitigating the sore and heavy ills of life. We supply the wants of our needy; we feed the hungry, and clothe the naked. If sudden distress overtake our brethren, we aid in their relief. If the epidemic slay them, we attend to their interment. Whatever ill befalls them, our hearts are ever ready to feel, and our hands ever willing to afford them succor.

We believe, that union or association effects these ends of love better than any thing else. No great end can be accomplished without union. If our forefathers had not united, think you, that Britain's yoke would have been broken, and Britain's power set at defiance? If the Apostles had not united, think you, that the banner of the cross would ever have waved o'er prostrated Judaism, idolatry and infidelity? It is union that does every thing. This is the strength of families—this is the bulwark of nations. Bound together then as we are, how much more easily may be performed the tasks of benevolence. *Tasks* do I call them? Rather should I have said, *pleasures*. Our union, blessed in years past, *our union*, may it grow stronger and stronger. May it increase with the lapse of time, and continue to spread its choice and excellent blessings!

Another fruit of true religion is innocency of life. "*And, keep himself unspotted from the world.*" And what is it to be unspotted? 'Tis to avoid the follies and sins of this evil world; shunning its improper company, disdaining its offered good and nobly resisting its current of infectious vice. 'Tis to govern ourselves by pure and heavenly principles, even the principles which the mouth of Jesus taught and the blood of Jesus sealed. Oh! how necessary is this? Let it be absent and what are good deeds—what are kind words and actions? Without it, what is self-denial? Alas! we too frequently separate benevolence and holiness. Brethren, one will not do without the

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other. Has not God joined them together and shall we break their bands? Heaven forbid.

Such then is religion—the religion of the Bible. Such are its nature and fruits. What a blessed system! What a rich gift. Tell us not of the silver of Potosi, or of the gems of Golconda. Tell us not of the treasures that earth holds in her bosom. Religion is an intellectual, a spiritual treasure; one that nothing shall ever take from us. Under the influence of this religion, brethren, may you live—with its hopes in your bosoms may you die, and when our places shall know us no more in the terrestrial Lodge in which we have so often met on our work of love under the banner of "Friendship, Love and Truth," may we assemble in the celestial Lodge, under the great MASTER, beneath the banner of love. Then, will the remembrance of the past be sweet, and the expectations of the future, delightful.

We presume that our brethren generally are aware of the fact that the Ladies also have their mysticism; but as some may be, as yet, uninitiated, we take pleasure in furnishing them with the signs and tokens by which they hail.

FLORAL EMBLEMS.

"In eastern lands they talk in flowers,
And they tell, in a garland, their loves and cares,—
Each blossom that blooms in their garden bowers,
On its leaves a mystic language bears."

Acacia,	signifies	Friendship.
Amaranth,	"	Immortality.
Belvidere,	"	I declare war against you.
Balm,	"	Sympathy.
Blue Bottle,	"	Constancy.
Cowslip,	"	I esteem but cannot love you.
Crocus,	"	Presumption.

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Common China-aster,	sig.	Tis your gold attracts, not yourself.
Chickweed,	"	An appointed meeting.
Cypress,	"	Despair.
Coat's leaf,	"	Bond of affection.
Citronia,	"	Pleasantry.
Calacanthus,	"	Moral beauty superior to personal charms.
Coral honey suckle,	"	Gratitude and affection.
Daisy,	"	Unchanging sweetness & fidelity.
Flowering Almond,	"	Perfidy.
Garden gilly flower,	"	Durable beauty.
Hawthorn,	"	Hope.
Hyacinthia,	"	You trifle with me.
Hortensia,	"	You are cold.
Indian Pink,	"	Aversion.
Iris,	"	I have a message for you.
Lilac,	"	The first emotion of love.
Lavender,	"	Distrust.
Locust blossom;	"	Affection beyond the grave.
Lilly of the Valley,	"	Modest beauty and retired worth.
Little China-aster,	"	Innocence.
Mountain Pink,	"	Independent and aspiring.
Musk rose,	"	Capricious beauty.
Multi-flora,	"	Liberality without ostentation.
Myrtle,	"	Love.
Marigold,	"	Jealousy.
Narcissus,	"	Egotism or self-love.
Olive,	"	Peace.
Polyanthus,	"	Confidence.
Pea-blossom,	"	Fickleness.
Red rose,	"	Beauty.
Red pink,	"	Pure and ardent love.
Rose Acacia,	"	Elegance.
Rose Geranium,	"	Preference.
Red Poppy,	"	Consolation.
Sweet Brier,	"	Simplicity.
Spanish Jessamine,	"	Interested regard.
Snow drop,	"	Officious interference.

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Tulip,	signifies	Beauty not Intellectual.
Thyme,	"	Activity.
Violet,	"	Modesty.
Variegated Pink,	"	Refusal.
Veronica,	"	Fidelity.
White Rose,	"	Silence.
White Pink,	"	Purity of sentiment.
White Jessamine,	"	Amiability.
White Lilac,	"	Youth.
Woodbine,	"	Misfortune.
Yellow Rose,	"	Infidelity or disdain.

ODD-FELLOWS' SUPPER.

At a meeting of the I. O. of O. F. of the city of Pittsburg and vicinity, convened according to previous notice at the Washington Coffee House, for the purpose of commemorating the anniversary of the Order in this city—on motion P. Grand E. DUFF, was unanimously appointed President of the evening; brothers P. G.'s Jacob Smith and John B. Sherriff, were selected to act as Vice-Presidents, and brothers P. G.'s *L. Rogers* and *W. C. Anderson*, as Secretaries. After appointing a committee to collect, consisting of brothers P. R. Keogh, J. W. Irvin and R. Marks, the company, at 8 o'clock, P. M., sat down to a sumptuous supper, prepared by that prince of caterers, James Armstrong. After the cloth was removed, the following REGULAR TOASTS were drank:

1st. The three links of Odd-Fellowship represent Virtue, Liberty and Independence!—America, Commerce and Freedom—Faith, Hope and Charity, the chief corner-stones of our Order.

2d. United States of America—Odd in its origin, odd in its progress, odd in its principles. Odd indeed, is that government where all men are free and equal.

3d. Odd-Fellowship—may its votaries remember that to be an Odd-Fellow, in spirit and truth, is to be a truly good-fellow.

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4th. Our brethren in Louisiana and Mississippi—Their example during the late epidemic is well worthy the imitation of every good Odd-Fellow.

5th. The fruits of Odd-Fellowship—Behold the afflicted comforted; the widow's tears dried up; the orphan educated and supported.

6th. Friendship, Love and Truth—Three links in the chain that binds honest hearts together.

7th. The memory of the illustrious Washington—The father of his country; the noble, fearless, independent Patriarch of his country's Liberty.

8th. The organization of the first Lodge in Pittsburg—The birth-day of our Order west of the Alleghany Mountains.

9th. The Grand Lodge of Pennsylvania—May it always be composed of such philanthropic and honorable men as now constitute that body.

10th. The Covenant—A periodical devoted to Odd-Fellowship; its object the diffusion of useful knowledge—May it never lack matter, nor fail for want of patronage.

11th. May the principles of Odd-Fellowship, like the tree of Liberty, be planted in the centre of the earth, and extend its branches from pole to pole.

12th. Our Order—We pity those who abuse it, for truly they know not what they do.

13th. The Fair—While we toast our brethren we will not forget our sisters; they are a link in affection's chain which adversity cannot break, and without which that chain could not exist. Although last on our list, not least in our affections.

VOLUNTEER TOASTS.

By P. G. E. Duff—Morality, Benevolence and Brotherly Love, the prominent features of Odd-Fellowship.

P. G. Jacob Smith—May Odd-Fellowship encompass the globe, and Friendship, Love and Truth guide its members on their pilgrimage to that eternal Lodge which will never close.

P. G. John B. Sherriff—May Odd-Fellows always regard Temperance, Sobriety and Chastity, as the rules by which to regulate their conduct.

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P. G. L. Rogers—Our brethren in Natchez and New Orleans; may their example be imitated by all good Odd-Fellows.

P. G. W. C. Anderson—The father and founder of our Order; may he be forever remembered by all good men.

R. Marks—The motto of Odd-Fellowship: Friendship, Love and Truth; may it be remembered as long as time shall last by every Odd-Fellow.

J. B. Tolle—Odd-Fellowship, like steam, may its motto ever be: *go ahead!*

A. McIlwaine—Odd-Fellowship and the cause of Odd-Fellowship; may they wax stronger and stronger, and never give a fellow-member cause to blush.

T. Clows—Friendship, Charity and Brotherly Love; to cultivate these virtues is the chief object of Odd-Fellowship.

P. R. Keogh—The star of Odd-Fellowship; may the brilliancy of its rays serve to enlighten the rising generation.

John Henge—Our country's banner; when unfurled may Odd-Fellows be always found ready to march, hand in hand, to protect the stars and stripes.

E. T. Rue—Odd-Fellowship; may its march be onward, until it reaches all quarters of the globe.

J. Jenkinson—Virtue and Liberty, the cap-stone of our Independence; may Odd-Fellows be ready at a call.

John F. Ruhe—May the union of Odd-Fellowship last as long as the union of these states, and may their union last forever.

J. P. Ford—May every N. G. be supported by a virtuous V. G.

L. Dewsnap—As Odd-Fellows let us always bear in mind, and adhere to the principles of Odd-Fellowship, as was in days of Lang Syne.

By the Company—John W. Irvin, our worthy D. D G. M.

James Gracy—Man is born odd, lives odd, and dies odd.

R. Huntzeker—Odd-Fellowship, founded on the principles of Friendship, Love and Truth; may we always remember our duty of benevolence and charity, to succor the widow, protect the orphan, and relieve the distresses of all mankind.

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John Cinsmeister—Heart and Hand, the first prompts, the last performs; may they ever be vigilant in the performance of their duties.

P. G. James Paul—Thomas Wildey, P. G. Sire of G. Lodge of the United States, and one of the first Odd-Fellows in this republican and happy country.

G. Fisher—Liberty and Independence; may every good Odd-Fellow march to protect our flag from insult.

John Hunker—Friendship's sacred name; may it be a bond of union among Odd-Fellows.

George S. Webster—The absent brethren of the Lodges in this city and vicinity; may they always meet in their travels as warm hearts as the present company, and a free Odd-Fellow when circumstances require it.

Samuel Worl—Our Land of Liberty; rather than see her soil polluted by the footsteps of Tyranny, may every sod be a freeman's grave.

M. Smith—Our Country and Odd-Fellowship; may they go hand in hand, with virtue and truth for their guide, as the cloud by day and the pillar of fire by night was to the children of Israel, guiding them free from personal enemies.

James W. Irvin—The Independent Order of Odd-Fellows; the shafts of calumny have been hurled against them; the finger of scorn pointed at them; but they still remain untarnished, and yet shall flourish like the cedar of Lebanon.

Wm. Webster—Let us do to others as we would that they should do to us, is the motto of every good Odd-Fellow.

John Thomas—May the roots of Odd-Fellowship be watered by the dews of heaven, until its branches shall reach every corner of the earth.

P. G. J. B. Sherriff—The memory of Lorenzo Dow, an Odd-Fellow in the true sense of the word; odd in his manner, odd in his habits, and odd in his being a truly good man.

Thomas Mitzler—Odd-Fellowship; may it flourish while time endures; may it be planted by the rivers of waters where its roots will continue to flourish.

W. Moss—May every good Odd-Fellow never *want feeling*, nor *feel want*.

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P. Snyder—May George Washington never be forgotten by American freemen.

P. G. J. Olten—May the wings of Odd-Fellowship never lose a feather.

Thomas Rhodes—The promoters of Odd-Fellowship in western Pennsylvania; may they, till their last moments, experience the good effects of the principles they have introduced and cultivated in the western country.

Jacob Rapp—Friendship, Love and Truth; may all Odd-Fellows attend to the motto of our Order, without seeking to advance their own interests either in or out of the society.

Thomas Davage—Odd-Fellowship expects every man to do his duty; may her standing rigging be set up by the best of hands around open hearts.

Thomas J. Kapple—Odd-Fellowship; may it be our polar star to conduct us in all philanthropic and just actions of life, that the world may look upon the Order with admiration.

G. W. McGraw—May the conduct of every Odd-Fellow be such that through life a brother may recognize him with pleasure, and be proud to extend to him the right hand of fellowship.

Thomas J. Metzler—The *Fair;* may they all enjoy that place in our affections which their merit entitles them to.

L. Rogers—P. G. James Paul, late D. D. G. M., his name ought not to be forgotten in assemblages of good Odd-Fellows.

James Paul—The Odd-Fellows of Pittsburg; may friendship, harmony and brotherly love always guide their actions, and may their conduct always meet the approbation of an enlightened community.

J. Hershberger—Our host and hostess; may they live long and cook many such suppers; and may we meet here to enjoy them.

P. R. Keogh—James Armstrong; may he always be able and willing to supply a festive board, and may his guests retire to their homes as well satisfied as we will do this evening.

L. Dewsnap—May we part to meet again, and meet as tho' we ne'er had parted.

D. Zimmerman—May Odd-Fellowship be always supported by honest men, and may every Odd-Fellow walk in the straight path of Virtue.

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SYNOPSIS of the Independent Order of Odd-Fellows in the United States of America.

STATES.	G. Lodges.	Sub. Lodges.	Initiat.	Cont'g. Mem b	Revenue.	Memb. G. L.	Degr. Lodge.	Grand Encamp't.	Sub. Encamp't.
Maryland,	1	22	284	1,475	$7,224 67	281		1	3
Pennsylvania,	1	40	199	3,085	13,375 28	468	—	1	6
Dist. of Columbia,	1	3	1	115	512 80	—	6	—	1
Louisiana,	1	2	27	109	1,964 00	20	—	—	1
Ohio,	1	6	162	786	3,623 35	80	—	—	1
Delaware,	1	4	—	111	—	22	1	—	1
New-Jersey,	1	6	19	116	462 03	20	—	—	2
Kentucky,	1	5	87	340	2,668 82	29	—	—	1
Indiana,	1	3	34	107	1,135 65	—	—	—	1
Virginia,	1	8	261	1,000	2,940 33	—	—	—	4
New York,	1	10	—	800	1,000 00	—	—	—	2
Missouri,	—	1	93	123	1,704 00	—	—	—	—
Illinois,	—	1	—	—	—	—	—	—	—
Wisconsin Ter.	—	1	52	110	1,157 87	—	—	—	—
Mississippi,	—	1	—	—	—	—	—	—	—
Alabama,	—	1	17	24	489 00	—	—	—	—
	11	114	1306	8,301	$38,257 80	920	7	2	23

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THE YEAR'S DEPARTURE.

The city sleeps. There are no watchers up
To note the passing of this awful hour
That tells of wreck and ruin. Thus, they slept
Who dwelt amid the cities of the Plain
Ere fell the hail of fire, ere rose aloft
The Spectre of Destruction on his wings
Of pestilential power to blight the doomed.
The heart-linked moral of the fleeting year
Unheeded passes as some oft-told tale.
The gilded wretch, pillowed on wealth and ease,
Wrung from the labor of yon needy man,
Whose limbs e'en now are nipped with gathering frost,
Wakes not to seek the memory of his deeds.
The felon in his cell, dreams, as of yore,
Of gold, by craftiness and stealth obtained,
And turns, unquiet, on his scanty straw,
Smiling to think he holds the heavy load
Of an ideal purse. That loathsome curse
Of social life, the man who feasts with pride
Upon the fall of virtue, day by day,
All reputation deeming but a name,
Lies like one dead, by sleep still gaining strength
To reap continuance of appetite
That he may riot in his victim's shame!
What madness! Wake, O wake: It is the hour
To think of penitence—to feel it, too.
Wake! Let the life to come, unto that past
Bear no resemblance. Lo! each moment goes
Back on unwearied pinions to that God
Who at beginning sent it forth for man.
Lo! now the dead are clustering at the Throne
Of the Eternal. So have gathered there
Forever, all that ever trod our earth.
So we shall congregate, ere many years
Are gone—those waves upon the stream of Time

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Outborne into the boundless, endless sea
ETERNITY.
O, wake! This sacred hour
Should never fly unnoticed. Let its voice
Speak in thine ear and in thy memory dwell,
Not like the cadence of my hurried song,
But as the whispering of the living breeze—
The gurgling of the rapid river's waves—
The solemn thunder of the cataract—
The moan of ocean rolling to the shore—
The utterance of Nature as she cries
'From God I came, to God I shall return!'

I. C. PRAY.

OBITUARY.

DEATH OF P. G. SIRE GEORGE KEYSER.

We copy the following preamble and resolutions, presented by the Representative of Maryland, and unanimously adopted at the late annual communication of the G. L. of the U. S.

WHEREAS, the R. W. Grand Lodge of the United States has learnt with the most profound regret that our well beloved brother, the M. W. P. G. M. George Keyser, late Grand Sire of the United States, has departed this life during the vacation of this body; and deeply deploring, in common with the entire fraternity which we represent, the great loss which this Order has sustained in this dispensation of Providence, as a testimonial of the respect which this body entertains for his distinguished services in aid of Odd-Fellowship, and the regard which we feel for his private worth, therefore

Resolved, That the Grand Lodge is profoundly sensible of the loss which the Order of Odd-Fellows has sustained in the death of its late worthy Grand Sire, George Keyser, and sympathises with the friends of the deceased, his fellow-citizens at large, and the Order of Odd-Fellows for the bereavement which has thus befallen them.

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Resolved, As a testimony of the regard which this G. Lodge entertains for the able efforts of our departed brother, in the advancement of the cause of Odd-Fellowship, and in token of our esteem for his private worth, the chair of the Grand Sire be hung in mourning during the session.

Resolved, That the Officers and Representatives of this Grand Lodge wear the usual badge of mourning during the session.

Resolved, That a copy of these proceedings, under the seal of the Grand Lodge, be subscribed by the committee and transmitted to the friends of the deceased.

FACETIÆ.

Memory and Imagination.—A friend given to shooting with a long bow, visited a poet in his studies and begged to hear him read part of a poem which he was engaged upon. He had not proceeded far in reading until the friend stopped him by saying, "I beg your pardon, but you have mistaken *an effort of the memory for one of the imagination*—that line is from Byron." The writer disclaimed all intention of plagiarism, and indulged shortly after in the following pleasant retort, when the gentleman in relating some circumstances to which the writer was privy took occasion, as he was wont, greatly to amplify the matter, "I beg your pardon, Sir, but you have mistaken *an effort of the imagination for one of memory.*"

An expanded Imagination.—Why, there child, said a mother to a little boy who had just finished his dinner, you would have twice as much piled on your plate as you could eat. "It shows that the young gentleman has an expanded imagination," observed a person at the table.

Similarity.—"Any ting pite you dare?" enquired one Dutchman of another, engaged in angling. "No, notting at all." "Vell," returned the other, "notting pites me too."

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THE COVENANT.

Our patrons and readers will perceive that the name of P. G. M. Ridgely has been withdrawn from the editorial department of the Covenant, which he so warmly and zealously undertook at the commencement, for a single year only, without fee or reward, other than that of promoting the cause of Odd-Fellowship in this country, in addition to his other labours in the same great work.

Whilst we announce the loss of one editor, we take pleasure in stating that we have been enabled to procure the services of another, also a member of the G. Lodge of Maryland, I. O. O. F.—a brother of fine literary attainments; under whose supervision, we may be permitted to say to the Order at large, that it will lose nothing of its usefulness and interest in promoting the ends for which it was established.

PUBLISHER.

To the readers and friends of the Covenant.—The present number of the Covenant, on account of the short time allowed for the preparation of the articles, is hardly a fair specimen of what we design to make the publication in future. It is our intention to give as usual a synopsis of all affairs appertaining to the Order, but to relieve the dryness of statistical information by original tales, sermons, and poetry, illustrative of the subjects and principles connected with our Order. These will be prepared expressly for the work. We invite literary brothers, who are in the habit of contributing to other journals, to lend us their aid in rendering the Covenant both useful and interesting to its readers.

The great importance of such a publication to the Order at large must be apparent to every one. It is a means of communication between the different branches of the Order; makes all our members acquainted with the various operations of our

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charitable institution; maintains its dignity against the attacks of the malevolent, and by affording to those out of the Order an opportunity of learning our internal polity and benevolence, is a guarantee of increase to the Order, by favourable impressions thus made upon the minds of men.

While these things are so, and while exertions are made on our part to give increased interest to the organ of the Society, we call upon all Lodges, and all friends of Odd-Fellowship, to co-operate with us in securing a greater amount of good to the Society, by giving a wider circulation to the Covenant. Two or three additional subscribers from the several Lodges would render us a fair compensation for a publication which has not hitherto remunerated us for our exertions. This appeal we are sure will not be regarded as selfish. "The labourer is worthy of his hire"—and in affording us a just compensation for expenditures and exertions, a favour and a benefit is rendered to the Society.

The Masonic Olive Branch.—This publication, which holds so conspicuous a station in the cause of benevolence, has commenced the second volume under favourable auspices. Besides an epitome of all the operations of Masonry, it furnishes its readers with a great deal of literary and other interesting matter; and under the supervision of its able and worthy editor cannot fail to secure a handsome patronage.

In a late number of that periodical the Editor was pleased to make a call upon the Editor of the Covenant, for an expression of his views upon a difference of opinion relative to the respective powers of the Past Grands and Representatives of Lodges in the Grand Lodge of Virginia. As we have never received a copy of the Constitution of the Grand Lodge of Virginia, we cannot, in justice to ourselves or the subject, express any opinion until we have examined that document. We may remark, *en passant*, that from what we can gather of the subject, from the remarks in the Olive Branch, the Editor "has not shot beyond the mark."

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Secretaries of Lodges.—The Secretaries of Grand and Subordinate Lodges, will please forward (postage paid), for publication in the Covenant, the Constitution of all Grand Lodges, and copies of all Addresses that may be delivered before them, worthy of preservation in our periodical.

Sermons.—The sermon in the present number of the Covenant is the first of a series that is prepared expressly for the work. Coming as they do from a scholar and a man of deep piety, they will commend themselves to our readers.

Address delivered at Richmond.—We promised our readers in this number a very beautiful address delivered in Trinity Church, Richmond, on the late institution of the G. Lodge of Virginia. We regret exceedingly that it has been mislaid and cannot be found. Will our very worthy brother furnish us with a second copy for the next issue of our publication.

☞ Through the politeness of M. W. G. M. Wm. S. Wolford, we have received a copy of the Constitution and Proceedings of the R. W. Grand Lodge of Kentucky, which will be attended to in our next.

RECEIPTS—*Baltimore*, Vol. I., H. P. Simpson, Samuel Hilbert, Charles Boswell, G. V. Rambaut, James Blaney, Lloyd Claridge, John Abbes, James Cooper, John Robinson, G. F. Fifer, J. S. Crane, Jacob Forest, C. S. Leuthold, Wm. Arnold, John McNeal, William Allen, G. W. Davis. Vol. II. James Stewart, James Cooper, Matthew Anderson, James Gault, Jacob Bender, N. C. Brooks, L. Burgis, Jacob Mearis, William Reeside, L. Ayres, Wm. Ewin, Mitchell & Louman, J. Grubb, John Watson, George W. Davis, Geo. Truet, Wm. B. Burke.

Louisville, Ky.—Thomas C. Powell $39 50.

Pittsburg, Pa.—John B. Sherriff $35 00.

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THE COVENANT.

A

QUARTERLY PERIODICAL,

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

PUBLISHED BY P. D. G. SIRE ROBERT NEILSON.

Vol. II.] JANUARY, 1838. [No. 3.

"But the first of these is Charity."

OUR PRINCIPLES.

To inform those desirous of obtaining a knowledge of the principles of Odd-Fellowship, and to meet the calumnies of aspersion, we have determined to devote a few papers to a consideration of the leading features of our economy. We shall do this in a plain and simple manner, and rely upon the irresistible power of truth to convince the political economist and religionist, that we are engaged in nothing which militates against the well-being of society; but that we are the unpretending and unobtrusive auxiliaries of their respective systems, anxiously labouring with them in the great cause of public happiness and good morals.

Our motto, "FRIENDSHIP, LOVE and TRUTH," is at once an epitome of our principles—*Friendship* to each other, *Love* to God and his creation, and *Truth*, in word and in deed to each other, and the world of mankind.

FRIENDSHIP or FELLOWSHIP shall first receive our attention.

Man is, and was destined to be a social creature. Amid the glories of Eden, when every sense was regaled by the freshness

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and the fragrance of the new creation; when man luxuriated in the outspread munificence of heaven; when there was nought to hurt or harm, but streams of happiness flowed from the pure fount of an uncontaminated heart; and when angel bands were the visitants of the peaceful scene, the Creator of the world saw that "It was not good for man to be alone."

How much rather, then is companionship necessary amid the cares and calamities of a *ruined* world; where misery seems man's birthright; where the ground, accursed for his sake, he is destined to fulfil the anathema, "in the sweat of thy brow thou shalt eat bread;" and when, his unregenerate heart being the theatre of wild and conflicting passions, he needs the consolations of friendship to soothe, its assistance to support, its admonitions to restrain and its counsels to direct him in his weary pilgrimage to the grave.

The end and aim of friendship then is happiness to the parties contracting it, by a sympathetic participation in the joys and sorrows of life. As to its formation we may safely premise, that it can be contracted with reasonable prospect of subserving the noble purpose of its institution, only when it is based upon virtuous principles and perfect integrity of character. Destitute of these, a man has neither the sensibility to feel nor the gratitude to return a generous act; and unable to command either the respect or the confidence of a good man, he is with propriety shut out from his communion, and from all participation in his social feelings and private sentiments.

But besides virtue and integrity of character there are other prerequisites, equally necessary to the formation of perfect and lasting friendship—equality of condition, similarity of pursuits and congeniality of sentiment. These draw more closely the bands of esteem and respect that unite virtuous hearts and consolidate their feelings and their wishes into one. We presume all perons will readily subscribe to the above premises. Let us apply them to Odd-Fellowship.

Regarding God as the great Father of mankind, and all men as brethren, without distinction of sect or creed, Odd-Fellows propose for their object the cultivation of social feelings, the

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amelioration of the condition of man, and the mitigation of human suffering, by cordial sympathy and active benevolence. Living in the bonds of affection with each other, and practising the virtues of justice and charity, they require all applicants for membership to bring these qualifications; and before any one can be admitted into their fellowship, his application must be referred to a committee of three, who thoroughly investigate his character, and make a report to the Lodge which has received his application for membership. If the report is entirely favourable, he is admitted to membership by the deliberate vote of the Lodge. This is doing all that can be done, to insure worthy members; for while He alone "who created man, can know what is in the heart of man," human means and human foresight must necessarily fail sometimes in discovering the real character. If it still be objected against us, that we admit unworthy members, we must refer objectors to wolves in sheep's clothing who find their way even into the Christian church.

Constituted as a society, we carry out, in fact, in our little polity what others hold in theory, "that all men are created free and equal." With us there are no envious distinctions, no personal rivalries, no sordid jealousies; for, being members of the same brotherhood, children of the same great PARENT, co-workers in the same labours of love, in condition, in character, end and aim we are "one and indivisible."

Odd-Fellowship is thus eminently *social* in its character.

The exchange of friendly sentiment is in itself delightful to the members; but while mingling in friendly intercourse, they cherish the most tender regard for one another; seek by kindness and courtesy to advance each other's interest; and as friends, by counsel, admonition or remonstrance to direct or restrain the erring brother.

Odd-Fellowship is also *judicial* in its character.

In its official capacity every Lodge claims the right to take cognizance of the conduct and conversation of its members, in their intercourse with brethren, and with the world; and, when necessary, to rebuke and reprove with all authority. Thus all

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cases of injury, fraud, injustice and unbrotherly conduct of any kind, or gross acts of immorality are sure to come before the Lodge for adjudication. After undergoing a full and patient investigation they are disposed of, according to the principles of equity and humanity by a decision in which, the severity of retribution being softened by that charity which "endureth long," "Justice and mercy meet and embrace."

Furthermore, as no compact can ever be so perfect as to prevent occasional interruptions of friendly feeling among its members, when any misunderstanding does take place between two brethren, or personal estrangement of any kind, an effort is generally made in the Lodge to restore amity between them which seldom, if ever, proves ineffectual. This interposition and mediation of the fraternal band allays the irritation of the mind; the better feelings of humanity triumph over excited passions; mutual explanations and mutual concessions are made, and hand grasps hand, while heart responds to heart in an amnesty of the past, and a fresh *covenant* of love for the future. "Blessed are the peace-makers for they shall be called the children of God."

But, lastly,—Odd-Fellowship is, in an especial manner, *benevolent* in its character.

If there is any thing that tends to exalt man in the scale of sublime virtue, and assimilate him to the divine character, it is benevolence. Diffusing a lustre at once around the benefactor and the object of his bounty, benevolence is a crown of glory to the meek and merciful of heart; and while it challenges the admiration of man, will secure the favour of that God, who has said, "Blessed are the merciful for they shall obtain mercy."

Benevolence may be exerted in two ways—in rendering *personal* assistance; and in rendering *pecuniary* assistance.

Odd-Fellowship contemplates both these modifications—the *first* by providing all necessary attendance for the sick and distressed, besides inculcating general civility and kindness; and the *latter* by creating a revenue for the support of the sick and destitute.

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To secure personal attentions to the invalid, "SICK COMMITTEES" are appointed, charged with the duty of calling upon the sick and distressed, of reporting their illness to their respective Lodges, of providing brothers to sit up with, and pay all necessary attention to them, and of bearing to them the money that may be appropriated for their use by the Lodges. It is here, indeed, that the heaven-born principles of our Order are properly developed; and there is no one that has witnessed the patient watchings, the assiduous care of the mystic band "at the bedside of a dying Odd-Fellow who is not forced to admit—"There is a friend, who sticketh closer than a brother."

Besides a Sick Committee, there is a School Committee, entrusted with the care, and education of the orphans of deceased members of the Order. It is the duty of said committee, to place all such children, when reported to them by the Lodges, at school; to pay the expenses of their schooling out of the education fund; to visit the children at their homes and see that they are properly availing themselves of the privileges of an education secured to them by the beneficence of the society, and encourage them to contemplate their present guardians as their future benefactors in life.

In Maryland, alone, 121 children are enrolled on the books of the committee. How many of this number, and of those who will succeed them, may become ornaments to society, and rise up to be blessings to the characters of those through whose agency they have been educated, who might otherwise have grown up "like the wild ass's colt," in ignorance and infamy, to be the disgrace and pests of society.

To provide for *pecuniary* benevolence, there is a weekly stipend paid into the treasury of the Lodges by the members; which, together with the proceeds arising from the conferring of degrees, &c., furnishes a fund for the sustenance of the sick, the burial of the dead and the education of the orphan. Out of this fund each invalid, worthy of the charities of the Order, receives a weekly allowance, varying from three to four dollars during his sickness. On the demise of a brother his widow receives thirty dollars to defray his funeral expenses, and a furth-

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er sum is given by many of the Lodges, of fifty cents from each member of the Lodge to which the deceased belonged—subject in others to an abatement of the thirty dollars—whilst some extend the fifty cents from each member to parents who may have been dependant on the brother while living. On the decease of a brother's wife, he receives for her funeral expenses twenty dollars.

Coming at a time when the means of life have failed, and sickness with its train of expenses may have wasted the little which industry had collected, these sums, small as they are, frequently are more acceptable than hundreds at other times, when health secures a competency. Although these sums are all that Lodges obligate themselves to pay, yet no brother is ever permitted to suffer; and the Lodges in their public or private capacity administer to the reasonable wants of the needy.

One thing to be noticed in our charity is, that the recipient of it, is neither degraded in his own eyes, nor in the eyes of the world. He receives, and preserves his independence of character. He does not have to extend his hand to a heartless world. He is one of a band of brothers whose stock is a common stock, of which all the needy participate; and in seeking relief from his Lodge he does not have to ask for it as a *boon:* he demands it as a *right.* It is the drawing from a fund to which his own purse contributed, and to which he has an undoubted claim. In asking *private* aid he does not receive from a haughty superiour, a miserable pittance; but a cheerful gratuity from a generous *brother,* whose kind speech soothes his soul; and to whom in similar circumstances he enjoys the proud reflection, that he may in turn contribute.

Thus a needy brother is relieved, is relieved speedily, cheerfully, tenderly and secretly; without subjecting him to the humiliations consequent upon the charities of the world, and of destroying his own self-respect.

By a reference to the printed proceedings of the Grand Lodge of Maryland for the year 1837, I perceive that, during the past year, pecuniary relief has been extended by Lodges nearly to the amount of three thousand dollars. It is not going

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too far to say, that Odd-Fellows in their *private* capacity have given an equal sum. So that about $6000 have been distributed during the year. How much suffering has this sum relieved? To how many famishing mouths has it supplied bread? How many perishing limbs has it clothed? How many hearts has it made glad, of the widow and the orphan, as they shivered over the dying embers of the wintry fire?

There are other charities, however, common to our Order, but they will come more appropriately under the head of "LOVE," to which we will devote attention in our next number. Those already mentioned tend to place our Institution in the most favourable light, and to establish our true claim for the preeminent exercise of that virtue, which is the peculiar honour of man.—

> No radiant pearl that crested fortune wears,
> No gem that twinkling hangs from beauty's ears,
> Nor the bright stars that night's blue arch adorn,
> Nor rising suns that gild the vernal morn,
> Shine with such lustre as the tear that breaks,
> For others' woe, down virtue's manly cheeks.

THE ORDER IN MARYLAND.

There is a flood, and an ebb-tide in every thing connected with the operations of man, in his social and collective capacity; and while other societies after attaining to a certain degree of prosperity, either remain stationary or retrogade, it cannot be expected that we will continue to increase as a body in the unexampled manner in which we increased at our first establishment. Action and reaction are the same and equal—supineness will follow activity in the same manner as rest follows labour; and from supineness we are aroused again to exertion, as vigorous effort is the effect and consequence of rest from active operations. The Order during the past year has had much to encounter. The general stagnation of business, affecting principally the *operatives*, has been severely felt by our members, (who are mostly mechanics,) and as a matter of

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course, has tended much to diminish the means of meeting the expenses of the Order; and has prevented many from entering our fellowship. Notwithstanding, it will be perceived by the returns to the Grand Lodge of the United States, (published in the last number of the Covenant,) that we have lost nothing in numbers—that we have initiated more in proportion to our number of Lodges, than any of the states in which Odd-Fellowship has been long established, and that the state of the finances is sound and healthy, and competent to meet all necessary expenditures. It may surely be a matter of gratulation to the Order in Maryland, that after a year of such unusual depression, their exertions in behalf of the Order have been crowned with such signal success.

A MALTHUSIAN.

My dear do pull the bell,
And pull it well,
And send those noisy children all up stairs,
Now playing here like bears.
You George and William go into the grounds,
Charles, James and Bob are there—
And take your string—
Drive horses, or fly kites, or any thing,
You've quite enough to play at hare and hounds.
You little Mary, Caroline and Poll,
Take each your doll,
And go, my dears, into the two back stair,
Your sister Margaret's there—
Harriet and Grace, thank God, are
Both at school,
As far off as Ponty Pool.
I want to read, but really can't get on—
Let the four twins—Mark, Matthew,
Luke and John,
Go—to the nursery—go—I never can
Enjoy my Malthus among such a clan.

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THE KINGS OF POLAND.

In one of the chapels of the cathedral of Cracow, a mass is continually saying for the souls of the kings of Poland; the perpetuity of which is secured by a large fund.

A hallow'd fane
Adorns the plain
Where Cracow's towers arise,
Beneath whose dome,
In his narrow tomb,
Each crowned Jagellon lies.

Within those walls
The dim light falls
On an aged churchman's head,
Who recites alone,
In hollow tone,
The litanies of the dead.

'Neath the burning ray
Of the summer's day,
Which the longest sees the sun,
By the bright moonlight
Of the winter's night,
Still glides that requiem on.

The ceaseless stave
Sounds through the nave,
As the weary chanter sings
For the kings whose bones
Lie beneath the stones,
For the ancient Polish kings.

Ages have fled
Since among the dead
Those monarchs' heads were laid;
Yet of masses to save
Their souls in the grave,
The debt is yet unpaid!

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Sarmatia's sway
Has passed away,
Her star is set in night;
Of her long-passed reigns
No trace remains,
Save this solitary rite.

Aye, and still, though all
In this world must fall,
And nations be no more,
Shall that solemn chime,
To the end of time,
Be for ever chanted o'er.

EXTRACT FROM AN ADDRESS,

Delivered before Madison Lodge, No. 6, I. O. O. F., Sept. 30, 1837, by Wm. S. Smith, G. Rep. of Va.

* * * * * Our progress shall now occupy our thoughts and time for a few moments. Orders professing secrecy have boasted of antiquity. Though to compete with them in this particular, we have not searched the records of departed ages, or unrolled the annals of antiquity to trace our origin to the days of heathen lore; for, confident I am, that antiquity alone can never constitute a system of virtue—yet we can trace our origin to periods the most remote, though existing under another name.

When Rome was enriched by conquest, and happy in the wisdom of her rulers, the principles of our Order added to her prosperity and peace. Amid the turmoils which tore the empires of the Goths and Visi-Goths, which brought into existence Franee, then called the land of freemen, I behold the principles of our institution; and my only amazement is, that in those revolutions which wrecked the political world, that not only the name, but the principles of our Order were lost.

See her within the last century emerging from behind those

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clouds which obscured her radiance, and illuminating the eastern hemisphere; and recent computation shows that in England, alone, there are 80,000 Odd-Fellows, with a yearly revenue appropriated by them to purposes of charity, which exceeds £60,000. And while we trace with delight our progress in the east, it affords us a peculiar gratification to contemplate our progress in this our highly favoured country, where freedom's charms entwine around each and every heart.

Eighteen years ago, an humble and obscure individual, one who had fled the storms of his own country to seek repose in this asylum of the oppressed, arrived in the city of Baltimore. He was an Odd-Fellow, and naturally sought an Odd-Fellows' Lodge—but upon enquiry he ascertained that in the monumental city there was no Lodge—that in America there was none. He issued an invitation in the public prints for all (if any there were) to meet him at a certain time for the purpose of sending a petition to England for a charter, to sow in this congenial soil the seeds of Odd-Fellowship.

Three members, alone, answered this call, in addition to the advertiser. After a considerable delay a fifth was procured—the number necessary to constitute a Lodge—a petition was sent, a charter obtained, and Washington Lodge, No. 1, was founded in the city of Baltimore. I need not tell you they had to roll back the flood-tide of public opinion, and dispel those clouds of prejudice that overhung secret institutions, by acting out the reputation of our Order; and in the short interval of eighteen years, it has spread from the snow-topped mountains of Maine to the wilderness of Wisconsin, and her march is still onward! Her existence is so extensive that the revenue appropriated for purposes of charity in the United States, alone, yearly exceeds $40,000; and one of those, enjoying the high honour of having introduced it into the country, yet lives to reap the rewards of his labours; and never, till the crimson current of life ceases to flow, shall Thomas Wildey's name fail to inspire deep emotions of gratitude in the heart of every true Odd-Fellow. Is it not then a strong and correct cause of pride and gratification, and a fair pledge of the excellence of this in-

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stitution, that amid the long and dark vista of past ages, it has preserved its existence, purity and prosperity?

But in the march of time we have not been free from danger; the iron hand of persecution has attempted to tear asunder the mysterious veil of secrecy which inshrouds, and which is the *palladium* of our existence, the guarantee of our welfare, and the passport of our rights. What means have not been resorted to, by political anti-masonry, headed by the fanatic *Stevens*, to traduce this and other secret institutions, *merely* upon the ground of our wearing the garb of secrecy, as if this was not prominent in many other matters of life to which we all give our most cordial and unqualified assent and approbation.

We have been published as traitors to our country's interest; as lawless desperadoes, calculated to sap the foundations of liberty, and be the first to peal the discordant note of anarchy, which, should it spread o'er the tomb of Washington, would cause his immaculate shade to arise in just reproof. They have forgotten that he was not only an adherent to, but a zealous member of a secret institution,—but, "the weapons of their warfare are carnal," and will avail them naught, for our enlightened countrymen have already stamped their disapprobation upon their principles, and classed them among those who would disrobe fair virtue of her variegated beauties and rob her of her manifold charms. The fanatics have made one last effort, and put forth every energy to arrest our progress—they have glittered awhile, but are sinking beneath the corruption of their principles, while our institution, armed with the sword of virtue and truth—tried by their persecutions—in all the sublimity of purity, has gone forth "conquering and to conquer."

But an objection may be raised against us, based upon the unworthiness of some of its members. Like others we have been deceived; amid the immense concourse who have participated in the rights and benefits of this institution, it cannot appear strange that many have been unworthy of its privileges. We do not pretend to obliterate the vicious propensities of men; and although particularly guarded, we have been deceived, but we are not alone in this particular. It requires no ar-

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gument to prove, that a doctrine may be pure and its professor impure. I appeal to religion herself! If, then, the religion of the Saviour has been exposed by its votaries to this imputation, can unworthy members be an argument against Odd-Fellowship? The objector, to be consistent with his principles, would impugn the gospel of the ever living God, and reject eternal salvation by refusing to enter the sanctuary.

Although our Order is not decorated and embellished with the names of kings and princes, men that have been an honour to their country and the benefactors of the human family; although the name of no ambitious warrior traced in blood from his cradle, is enrolled upon our list; though we have no Alexander to weep for worlds to conquer; no Cæzar to shed tears because he was not an Alexander; no Leonidas to die, his country's martyr; no Anthony to sacrifice the world for woman; and no Napoleon, to scale the majestic Alps—defying the thunders of high heaven,—yet we have bound, by our mystic ties, some spirits more noble in the meed of universal benevolence.

Do you doubt? I will only refer you to Maryland, our sister state, and there behold, supported by this Order, an orphan school numbering one hundred and six pupils; and perhaps among these taken from penury's hovel, may be some second "Cincinnattus, in whose breast the destinies of a nation lie dormant;" some Curran, who, when thrones and dynasties are crumbled and forgotten, may stand the "land-mark of his country's genius;" some second "Milton, pregnant with celestial fire;" some Demosthenes, around whose eloquence "time may moulder, but eternity must play." Yea, within that little circle, educated by our means, a second Homer, the disgrace and yet the glory of his age, may be found. What amount of good then is to be derived from this branch of our institution, where the fires of intellectual worth are kindled upon the altar of poverty. Methinks this of itself should elicit favourable opinion and secure us from slander, whose poisoned darts are ever ready to pierce the virtuous.

Investigation is the touch-stone to which we wish to be sub-

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jected. Brethren, in view of the unexampled spread of our Order I anticipate the day when mental tyranny shall be at an end; when superstition shall be unmasked of delusion; when free enquiry shall be the ordeal, through which all things must pass; when creation's discordant notes shall chime in harmony.—When on our banner you shall see unfurled those words of sunshine—"Freedom to the world."—

> "When from the lips of truth one mighty breath
> Shall give to falsehood an eternal death.
> Then shall the reign of mind commence on earth,
> And starting fresh as from a second birth:
> Man in the sunshine of this glorious spring
> Shall wake transparent as some holy thing.
> In virtue's cause each soul shall be inspired
> To lively trust, for it is most desired."

As for those random charges, the issues of malevolence, asserted by our opponents with a total disregard of truth, I challenge them for proof; and remember, my audience, that assertion is not proof; and however obscure the origin of Odd-Fellowship; however humble those who support it, it should not be discarded on that ground. The author of the Christian religion was a poor Nazarine, born in a manger, and the son of a carpenter—fishermen were his disciples; and yet how soon did Christianity subvert the religion of the Pagan world, guided by the hand of Providence. Our trust is in him that holdeth the waters in the hollow of his hand, and supports the eternal universe.

And will this institution die? Oh, no! the muttering thunders beneath the horizon already announce the approach of that kind shower which shall satisfy the universal thirst of nature; and as sure and effectually as the clouds of heaven shall pour forth their treasures upon a famished earth, so sure shall those principles of friendship and benevolence which I have already attempted to elucidate, ensure to us the lasting pride, admiration and cordial support of the wise and good. For "friendship is the mysterious cement of the soul, and sweetener of the ills of life." It is the very essence of society—yea, it is a spark of the ethereal flame which, when kindled in the breast

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of man, survives the mouldering ruin of time, "the wreck of matter and the crush of worlds." Friendship is the cordial that exalts and ennobles the spirit, and benevolence is with her "one and indivisible."

You that wish to see the fruits of Odd-Fellowship, go to the chamber of a dying brother, see them there cheering his disconsolate wife, wiping the cold dew from his sinking head, numbering his moments, and after the last sad, trying scene is o'er providing for his helpless family—what occupation then, is more praiseworthy. I have endeavoured to discharge the duty assigned me on this occasion—my able precedent has given you a correct, concise and eloquent history of the Independent Order of Odd-Fellows; and it has not been necessary for me to take a more extensive view of the general character of the society—for he has done ample justice thereto. My remarks, therefore, have been somewhat unconnected, though the subject has not been exhausted. All that I ask in closing is, that you will investigate our principles—not condemn us unheard—and while you behold inscribed upon our temple this hallowed motto, "Friendship, Love and Truth," remember that among its votaries virtue is to be found,

The depravity of man renders it expedient for means to be employed to lead him from the paths of vice to those of virtue; and this should be done by inculcating the divine precepts of the book of God. And while we teach those precepts in a peculiar manner, yet we are not at war with the principles of any sect. Our purity must be preserved, and our utility must be made manifest. And time, that great mirror which strips all things of their guise and reflects the honesty or dishonesty of the acts of men, shall prove the purity and utility of our institution; and when the day shall come when slander shall be no more, and bigotry shall hide her deformity from mortal vision; when sectarianism shall chime together in one harmonious strain; when the sun of truth shall shed her benign influence o'er a world redeemed; when her beams shall irradiate the frozen north, and shed their glory upon India's torrid clime, you will behold our Order, as one of the means by which a change

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has been effected; when the little stone cut out of the mountain, without hands, shall cover the whole earth.

When temples and trophies shall have mouldered into dust, and the deeds of past ages shall have been put to "legend of tradition," posterity will rear the standards of our Order o'er our grass-grown graves, and in grateful exultation, and humble devotion bless our departed shades. It is not then in the power of persecution to harm us; the very attempt will prove our purity, and the atom that presumed to spurn us will fade away before the trumpet of its retribution.

Cast your eyes over the monumental map of ancient grandeur, once studded with the stars of empire and the splendors of philosophy—ask what erected the little state of Athens into a powerful commonwealth, placing in her hand the sceptre of legislation, and wreathing around her brow the imperishable chaplet of literary fame? What extended Rome into universal empire? What animated Sparta with that high, unbending adamantine courage which conquered nature herself, and has placed her in the sight of future ages—a model of public virtue, and a proverb of national independence? What but those wise institutions which strengthened their minds by early application, inculcating wisdom, humanity and a deathless love of their country's laws—by lighting the torch of knowledge and displaying the beauties of good government.

Brethren, let us go on, and with united energies perfect what we have begun. Members of Madison Lodge, you bear a holy name that will be forever dear to the patriot's bosom, be careful to preserve the Order from evil imputation; revere its precepts; act out your own reputation, regardless of those falsehoods propagated against our institution. Keep in view these words of the Apostle, "And now abideth Faith, Hope and Charity—these three, but the greatest of these is Charity."—Wear truth as your shield and slander's envenomed darts will fall harmless at your feet, and your prosperity will be sure. * *

Fortune is painted blind, that she may not blush to behold the fools who belong to her!

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MY LIFE IS LIKE THE SUMMER ROSE.

My life is like the summer rose,
  That opens to the morning sky,
But ere the shades of evening close,
  Is scattered on the ground to die :
But on that rose's humble bed
The sweetest dews of night are shed,
As if she wept such waste to see—
But none shall weep a tear for me.

My life is like the autumn leaf,
  That trembles in the moon's pale ray;
Its hold is frail—its state is brief—
  Restless and soon to pass away:
Yet ere that leaf shall fall and fade,
The parent tree shall mourn its shade,
The winds bewail the leafless tree—
But none shall breathe a sigh for me.

My life is like the print of feet
  Left upon Tempe's desert strand;
Soon as the rising tide shall beat,
  The tracks will vanish from the sand:
Yet as if grieving to efface
All vestige of the human race,
On that lone shore loud moans the sea—
But none shall ere lament for me.

Association.—By associating together, men are much improved both in temper and understanding. Where they live separate, they are generally sullen and selfish, as well as ignorant: when they meet frequently, they become acquainted with one another's characters and circumstances, and take an interest in them, acquire more extensive notions, and learn to correct their opinions and get the better of their prejudices: they become, in short, more humane, more generous, and more intelligent.

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CONSTITUTION

OF THE

GRAND LODGE OF KENTUCKY,

AND

General Laws of the Independent Order of Odd-Fellows.

ARTICLE I.

Section 1. This Grand Lodge shall be known by the name, style and title of the "*Grand Lodge of the Independent Order of Odd-Fellows, of the State of Kentucky.*"

Sec. 2. The Grand Lodge of Kentucky exercises its functions by virtue of a charter dated the 7th day of August, 1836, from the Grand Lodge of the United States; and is composed of the duly received, and qualified Past Grands, of *all* the subordinate Lodges of Independent Odd-Fellows in the State of Kentucky.

ARTICLE II.

Sec. 1. Every member of this Grand Lodge, must be a contributing member of a subordinate Lodge, within its jurisdiction.

Sec. 2. A Past Grand, member of any other State Grand Lodge, *may*, if duly received and qualified, become a member of this Grand Lodge, after having been a contributing member of a subordinate Lodge in the State of Kentucky for six months preceding his application for membership, and producing a certificate from his subordinate Lodge, signed by the officers with the seal attached, certifying that he has been a member six months, and in good standing.

Sec. 3. A Past Grand desiring admission into the G. Lodge, must send in to the Grand Secretary a certificate, stating the offices he has borne, his standing in the Lodge, with the quarterly report from his Lodge for the term during which he presided as Noble Grand, together with the per centage due the Grand Lodge upon the receipts of said Lodge, unless the report has been previously transmitted to the Grand Secretary. He shall then, upon being qualified, be entitled to membership.

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Sec. 4. If any member of the Grand Lodge, object to the admission of any P. Grand so applying, his objections in writing shall be submitted to said Past Grand's subordinate Lodge, and his application for membership shall lie on the table until the decision of such subordinate Lodge be communicated to the Grand Lodge; and if such subordinate Lodge certify that it has "duly considered said objections," and still recommend said Past Grand, believing him worthy of membership, he shall be received as a member of the Grand Lodge.

Sec. 5. A Past Grand under suspension in his subordinate Lodge, shall not be admitted into the Grand Lodge.

ARTICLE III.

Sec. 1. The officers of the Grand Lodge of Kentucky are:

1.	A Grand Master,	*title*,	Most	Worthy.
2.	A Deputy Grand Master,	"	Right	Worthy.
3.	A Grand Warden,	"	"	"
4.	A Grand Secretary,	"	"	"
5.	A Grand Treasurer,	"	"	"
6.	A Grand Conductor,	"	"	"
7.	A Grand Chaplain,	"	Right	Reverend.
8.	A Grand Guardian,	"	"	Worthy.

Sec. 2. All officers of the Grand Lodge shall be elected on the first Saturday of May, provided there is a quorum present; if not, as soon after as practicable—and shall serve in their respective offices for the term of one year.

Sec. 3. The Grand Master shall appoint suitable members of the Grand Lodge to fill all vacancies which may occur in said offices; which appointment shall not be valid until confirmed by a majority of the Grand Lodge, at its next meeting after such vacancies occur.

Sec. 4. No one shall be eligible for the office of G. Master, without previous membership of one year in the G. Lodge; he shall also have served as Secretary, V. Grand and N. Grand in his subordinate Lodge, and received the Royal Purple Degree.

Sec. 5. The like requisites are also necessary for the office of Deputy Grand Master.

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Sec. 6. No Past Grand Master or Past Deputy Grand Master shall be eligible to a re-election, unless they have been out of office three years.

ARTICLE IV.

Communications and Elections.

The Grand Lodge shall hold its regular communications quarterly:—on the first Saturdays of May, August, November and February. Special communications shall be held at such times and places as a majority shall determine; and no other business shall be transacted, but such as may be specially designated. The communication in May shall be that at which the Grand Election shall take place; the communications in November and February shall be the regular times for nominations of officers; and no nomination shall be made at the communication in May, unless some unforeseen contingency, or uncontrollable circumstance render it necessary. No Past Grand shall be permitted to withdraw from a nomination he has once accepted, unless by the unanimous consent of the Grand Lodge. Any Past Grand unable to attend the communication in May, shall transmit a sealed epistle to the Grand Secretary, wherein he shall state the cause of non-attendance, and also enclosed therein, a ticket signed with his name, on which shall be written the names of such nominated candidates for whom he intended to vote, had he been present; said ticket shall then have the same elective efficacy, as if he deposited when in personal attendance. After the first ballot, the lowest candidate shall be stricken off, and every election shall be decided by a majority of votes; and all elections shall be decided by casting lots when the suffrages are equally divided.

ARTICLE V.

Sec. 1. Grand Master. To the Most Worthy Grand Master belongs the general supervision of the Order throughout the State of Kentucky. He must preside in the Grand Lodge, preserve order therein, and cause the constitution to be observed. His decision on all points not provided for in the constitution shall be obeyed, unless reversed on appeal to the Grand Lodge

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of Kentucky, or the Grand Lodge of the United States. He shall have the casting vote upon all occasions except in the election of officers. He must sign all orders on the G. Treasurer, and all other documents which require his signature. He shall appoint all committees, except when the nomination thereof, on motion, be reserved by the Grand Lodge. He has authority to grant dispensations for conferring degrees, and for all other matters as provided for, wherein immediate action is necessary. To order special communications of the G. Lodge or subordinate Lodges whenever he may deem it necessary or requisite for the good of the Order, or when requested so to do by seven members of the Grand Lodge, or of the subordinate Lodge. To transmit a quarterly password to every subordinate Lodge in the State; to send the Deputy Grand Master, or other Grand officers, to visit the subordinate Lodges, whenever he or the Grand Lodge shall deem the same expedient: to visit AT LEAST once in every quarter, each subordinate Lodge in Louisville, and other Lodges under his jurisdiction as often as convenient: to appoint DEPUTY DISTRICT GRAND MASTERS, for such circuits as may from time to time be established by the Grand Lodge. He shall attend the annual communication of the Grand Lodge of the United States; but in case of his inability so to do, a Representative shall be elected by the Grand Lodge, previous to said annual communication.

Sec. 2. DEPUTY GRAND MASTER. He is the assistant of the Grand Master, and is vested with all the authority, privileges and responsibilities of the Grand Master, whenever, by any cause, a vacancy occur in said office.

Sec. 3. THE GRAND WARDEN shall perform the duties required by the usages of the Order, and is the successor of the Deputy Grand Master, whenever a vacancy occurs in said office.

Sec. 4. THE GRAND SECRETARY shall record the proceedings of the Grand Lodge, and file all documents relating thereto; summon all members to attend to the special communications; preserve all documents, books and things belonging to the G. Lodge; attest all orders drawn on the Grand Treasurer, for moneys appropriated by the Grand Lodge; keep the accounts

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of the Grand Lodge with the subordinate Lodges, and report all delinquent Lodges. He shall keep a register of all the members of the Grand Lodge, wherein shall be stated the subordinate Lodges to which the Past Grands belong; the offices they have held therein; the time of their admission into the Grand Lodge; the degrees they have taken in the Encampment, and the offices they have held in the Grand Lodge. He shall collect all moneys due the Grand Lodge, and pay the same to the Grand Treasurer, taking his receipt therefor; attest all dispensations granted by the Grand Master, charging one dollar each for the same, and pay over such sums to the Treasurer; receive all documents, &c. for the Grand Lodge, and immediately submit the same to the Grand Master; conduct the correspondence of the Grand Lodge; attend all committees, with such official documents as may be necessary for reference; transmit an annual report of the state of the Order in Kentucky to the Grand Lodge of the United States, wherein shall be set forth in proper columns, as follows: Names of all subordinate Lodges, number, where located, in what county, when established, number of members, increase during past year, amount expended in charity, decrease of members and by what means, receipts, disbursements, &c. He shall permit any Past Grand to take such an abstract of the minutes as he may desire for the information of his subordinate Lodge; he shall receive no report from a subordinate Lodge unless the same has the seal of the Lodge attached, and be accompanied with the per centage for the same. He shall attend to all other business not here enumerated, and coming properly within his duties; and he shall receive for his services annually the sum of fifty dollars.

Sec. 5. The Grand Treasurer shall have the custody of the funds of the Grand Lodge, and shall keep regular accounts of all moneys received from the G. Secretary; pay all orders drawn on him by the Grand Lodge, properly attested by the G. Master and G. Secretary; attend all committees whenever required, with such books and references as may be necessary, and give bond for the faithful performance of his duties.

Sec. 6. The Grand Conductor, and Grand Guardian,

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shall respectively exercise the duties, rights and privileges demanded by the usages of the Order.

Sec. 7. The Deputy District Grand Master is the Representative of the Grand Master, in the circuit under his jurisdiction. He may grant dispensations in cases of emergency, and pay all moneys received therefor to the G. Secretary. He shall visit the subordinate Lodges in his circuit whenever it may be convenient, and exercise supervision over the state of the Order throughout his district; he is to take care that the constitution and by-laws be observed and adhered to, and permit none of the land-marks of the Order to be removed. He shall semi-annually report to the G. Lodge the condition of the Order in his circuit, as to such matters of general import as are not embraced in the regular reports of the subordinate Lodges.

Sec. 8. The Rev. Grand Chaplain shall at the proper times offer the following prayers:

On Opening the Lodge.

Most Holy and Glorious Lord God, the giver of all good, thou hast promised that where two or three are gathered together in thy name, thou wilt be in the midst of them; in thy name do we now assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and our advancement in knowledge and virtue. We beseech thee, O Lord God, suffer us not to exclude any from our charity, who are proper objects of our sympathy or assistance; but let us be ready, willing, and zealous on all occasions, to administer to the happiness of mankind, by assisting the needy, protecting the oppressed, instructing the ignorant, and reproving the wicked, in such a manner that each may look upon the defects and frailties of his brother as if they were his own; so that making thy love to us, O God! the pattern of our love to them, we may above all things endeavor to promote their eternal salvation, and at last be received into the joy of our Lord. Amen.

On Closing the Lodge.

Almighty and most merciful Lord God, our Heavenly Father,

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we humbly thank thee that thou hast permitted us to enjoy this Lodge meeting. May thy blessing rest upon us, and all faithful Odd-Fellows. May brotherly love prevail, and every moral and social virtue cement us while members of this Lodge below; and when this earthly house of our tabernacle shall be dissolved, grant that we may have a house not made with hands, eternal in the heavens. Amen.

ARTICLE VI.

Revenue of the Grand Lodge.

The revenue of the Grand Lodge shall be ten per cent. from every subordinate Lodge, on the total amount of money received during each and every term; also, fees for warrants, dispensations, &c.

ARTICLE VII.

Opening of the Lodge.

Sec. 1. The Grand Lodge shall be called to order at the time specified in the notices issued by the Grand Secretary.—Should the Grand Master, Deputy Grand Master, and Grand Warden be absent, the oldest Past Grand Master shall preside.

Sec. 2. Ten Past Grands, including the officers, shall constitute a quorum for doing business.

ARTICLE VIII.

Degree Lodges.

Sec. 1. Degree Lodges may be established on petition of seven Scarlet Degree members to the G. Lodge of Kentucky.

Sec. 2. The officers of the Degree Lodge shall consist of a Lecture Master, Deputy Lecture Master, Assist. Lecture Master, Warden, Secretary, Treasurer, Conductor and Guardian.

Sec. 3. Degree Lodges shall confer degrees on all members of subordinate Lodges, within their jurisdiction; *Provided*, the applicants be found worthy, and produce a certificate from their subordinate Lodge, that they have been members thereof the requisite time, that they are in good standing, and are not indebted to the Lodge.

Sec. 4. Price of Degrees. All applicants for degrees,

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from and after the first of May, 1837, shall pay for the White Degree, $5; for the Covenant, $4; for the Royal Blue, $3; Remembrance, $2; Scarlet, $1: with the exception of those members who have taken any of the degrees, who shall pay as before; *provided* they took them in Kentucky.

Sec. 5. No dispensation for degrees shall be granted except for instituting new Lodges, or for members about to leave the State.

Sec. 6. The subordinate Lodges shall receive the money for the degrees, upon granting the certificate for the same, and shall pay the Degree Lodge whenever called upon, fifteen per cent. on the money so received.

Sec. 7. Degree Lodges shall report semi-annually to the Grand Lodge, as to the following items:—The increase of members during the past term, what degrees have been conferred, and the names of those upon whom the Scarlet degree has been conferred, names of officers, receipts, &c.

ARTICLE IX.

No communication from a subordinate Lodge shall be acted upon in this Grand Lodge, unless it is properly attested by the Noble Grand and Secretary, and have the seal of the Lodge attached thereto.

GENERAL LAWS.

1. A subordinate Lodge may be instituted by the G. Lodge on petition of five members of the Order. Said petition must be accompanied with the sum of thirty dollars.

2. If a charter be granted, the Grand Master, or the Deputy Grand Master, or Grand Warden, having right according to official precedence, shall visit the place where the proposed Lodge is to be established, and deliver the charter to the petitioners, institute the Lodge in due form, and give all necessary instructions.

3. No one shall be permitted to become a member of the Order, unless he believe in the existence of a Supreme Being—

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Creator, Preserver and Governor of all things. He must be free from disease, and have some known reputable means of support, not under twenty-one years nor over forty-five, except by special dispensation from the Grand Master.

4. If the committee of investigation, appointed according to the rules of the Order, report favorably or unfavorably of an applicant, he shall be duly balloted for, and if no black balls appear, he is elected. If one black ball appear in the box, the election shall be deferred one week, and in the meantime the member who deposited the unfavorable ballot shall call on the Noble Grand of the Lodge, and state his reasons for the same. The N. G. shall then at the next meeting of the Lodge, state the reasons of the brother to the Lodge; at the same time carefully concealing his name. Another ballot shall then be gone into, and if but one black ball appear, the applicant shall be declared duly elected. The Lodge may, however, remand the case to the committee of investigation, should they wish further information as to the matters alleged against the applicant.

5. Should two black balls be deposited, the applicant is absolutely rejected; and his petition shall not again be received by the Lodge until six months have elapsed.

6. To remove all doubt, the ballot box shall, in these cases, be twice sent round.

7. All elections, wherein the suffrage is equally divided, shall be decided by lot.

8. In official visitations, the Grand Master shall be received standing. Past Grands shall not appear in subordinate Lodges without their proper Regalia, and shall be seated together.

9. No P. Grand shall be called upon, neither shall any P. Grand volunteer in a subordinate Lodge, to give any constructions on the constitution and powers of the G. Lodge; but all ambiguous or disputed points, shall be referred to the G. Lodge.

10. All expenses in the establishment of subordinate Lodges shall be defrayed by the Grand Lodge; *provided*, they do not exceed the sum transmitted with the petition, in which case the new Lodge shall reimburse the Grand Lodge.

11. Every Lodge must transmit with its regular report, the

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revenue of ten per cent. on the pecuniary receipts during said term reported. If this rule be not complied with, the P. Grand of the delinquent Lodge shall not be admitted into the Grand Lodge, unless the delinquency be satisfactorily accounted for, and special leave be granted by the Grand Lodge.

12. Should only one person be nominated to an office, the election shall be made by mere motion; ballot being in this case unnecessary.

13. No nominations for the elective officers shall be made on the night of election, unless some unforeseen contingency or uncontrollable circumstance render it necessary. When at an election there be several candidates, at each new ballot the candidate receiving the smallest number of votes shall be dropped, and all votes given for the candidate so dropped, are illegal and not to be counted.

14. All installations must take place within one week after election.

15. No procession, except for funeral purposes, shall be had without permission of the Grand Lodge.

16. No Lodge shall be opened unless five brethren be present, one of the number being qualified to fill the chair.

17. The Warden shall examine every person in the room prior to the opening of the Lodge, and when opened, the Guardian shall not allow egress or ingress to any, without the usual formality.

18. The members composing a Lodge, shall each pay into the funds of such Lodge, a sum not less than twelve and a half cents per week.

19. There shall be four elective officers, viz: the Noble Grand, the Vice Grand, Secretary and Treasurer.

20. The Right and Left Supporters to the Noble Grand, the Guardian, Conductor, Warden and Scene Supporters, shall be appointed by the Noble Grand; and the Right and Left Supporters to the Vice Grand, shall be appointed by the Vice Grand; the Secretary shall appoint his assistant.

21. Every officer shall fill his station during the space of thirteen Lodge nights.

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22. No brother shall be held eligible for the Noble Grand's chair, unless he shall have filled the chair of Vice Grand; nor for the Vice Grand's chair, unless he shall have served as Secretary thirteen nights; nor for the Secretary's chair, unless he shall have served thirteen nights in some subordinate station, and received the scarlet degree.

23. No propositions for candidates to fill any of the chairs, shall be received on any night, other than the two immediately preceding the night of election.

24. No Past Grand, Past Vice Grand, or Past Secretary, shall be re-elected until four terms have elapsed.

25. Every elected or appointed officer shall attend the Lodge at the time of opening, or shall be fined, if an elected officer fifty cents; if an appointed one, twenty-five cents; unless he gives a satisfactory excuse.

26. Any elected or appointed officer, who shall absent himself from the Lodge for more than three successive lodge nights, unless satisfactorily accounted for, shall thereby vacate his seat, and another officer shall be elected or appointed, as the case may require, who shall fill the situation for the remainder of the term, and who shall receive all the honors of the station, as though he had served the full term.

27. The newly elected officers, having taken their chairs, shall be duly installed by the Grand Master, Deputy Grand Master, or some duly qualified Past Grand.

28. Any brother revealing any of the secrets of the Order shall be expelled.

29. Any brother who shall destroy or damage any of the property of the Lodge, shall remunerate the Lodge for the same, or in case of non-compliance in three lodge nights, shall be suspended.

30. Any motion for suspension or expulsion, shall be announced to the Lodge at least one lodge night previous to its being acted on; then if carried, the person suspended or expelled shall not again be admitted into the Lodge, unless the decision be reversed by the Grand Lodge; and notice thereof shall be sent to all the subordinate Lodges under her jurisdiction, and also of the reinstation of the brother.

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31. No brother shall be allowed the privilege of voting on the same night whereon he was initiated or admitted.

32. Any brother who shall enter the Lodge in a state of intoxication, may be suspended or expelled.

33. Any member of the Lodge who shall divulge the name of a brother who may have opposed a person coming into the Order, or who may have reported unfavorably of him, to such applicant, shall, for the first offence, be fined a sum not exceeding five dollars; for the second offence he shall be expelled.

34. In the case of application from a sick brother for assistance, the Noble Grand of the Lodge to which he is attached, shall visit him, or cause him to be visited by the Vice Grand, or some other brother; and if the brother so applying, be a qualified member, he shall pay to him, weekly, from the funds of the Lodge, the amount appropriated by such Lodge; and if necessary, persons shall be provided to sit up with such brother.

35. In case of burial, the Order shall be invited to attend, and every brother belonging to the Lodge whereof the deceased was a member, shall be notified to attend.

36. Absenting himself from the Lodge, shall not prevent a brother from receiving the benefit granted by the Lodge in case of sickness; *provided*, such brother's contributions shall have been regularly paid.

37. Any brother being found in a state of intoxication, while receiving benefit from a Lodge, shall be expelled.

38. In all decisions of the Noble Grand, the right of appeal to the Lodge shall be allowed to all brethren affected by his decisions.

39. Any disputes, aggrievances, or differences existing between brethren, may be laid before a Lodge whereof the offending party is a member; the Noble Grand of the Lodge shall thereupon appoint a committee of three, who shall have power to summon the contending parties, and report on the matter in question to the Lodge: and thereupon the usual proceedings shall be had.

40. All medals granted to members shall be worn by a ribbon, indicative of the highest degree they have taken.

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41. The fee of initiation into the Order, shall never be less than ten dollars.

42. Any brother who shall have drawn his card from the Lodge wherewith he was connected, shall not be allowed to visit any one Lodge more than three times without depositing his card in some Lodge.

43. Any brother who may wish to take leave of his Lodge to join any other, shall receive his card of membership, provided no accounts stand against him on the Secretary's books; and any brother wishing to deposite his card in any Lodge, shall make application to such Lodge for the same through a member thereof, and he shall be balloted for in the usual manner, one month after such application.

44. Should any doubt arise respecting these laws, they shall be determined by the Grand Lodge; and no one of them shall be altered, amended or annulled, except through motion in the Grand Lodge.

Adopted by the Grand Lodge of Kentucky at its special communication in 1837.

WM. S. WOLFORD, G. M.
A. W. R. HARRIS, D. G. M.

CHAS. Q. BLACK, G. S.

ARTICLES OF ASSOCIATION

OF THE TRUSTEES OF "ODD-FELLOWS," LOUISVILLE, KY.

The undersigned, a Committee appointed by the Grand Lodge to devise "ways and means" for the purchase of the lot upon which to erect a Hall, in the city of Louisville, for the accommodation of the Order; have had the same under consideration, and are of opinion that *now* is the time to commence this undertaking, which will be of immense advantage to the Order at large, as well as to the brothers individually; —And the committee beg leave to submit the following Articles of Association, which they recommend to the different Lodges for their approval.

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ARTICLE I.

The Grand Lodge of Kentucky, Boone Lodge No. 1, Chosen Friends' Lodge No. 2, Lorraine Lodge No. 4, Mount Horeb Encampment No. 1, shall be entitled to take as much stock in the contemplated Hall as said Lodges or Encampment deem necessary and proper.

ARTICLE II.

Each of the Lodges and Encampment, as provided by Article I, who shall subscribe, and pay as it may become due, (or called for by the Trustees,) for stock to the par value of one hundred dollars or more, and BONA FIDE hold the same, shall be entitled to have ONE of its members on the Board of Trustees —and any Lodge or Encampment, which may be duly chartered and opened, shall on becoming possessed of the same amount in stock, under like conditions, be entitled to the same privileges.

ARTICLE III.

The stock issued by the Board, shall be in the name of the "Trustees of Odd-Fellows' Hall;" the par value of which shall be $25 per share, payable by instalments of $2.50 per share at the time of subscribing; and the balance as fast as may be deemed necessary by the Board of Trustees; and when any call is made it shall be the duty of the Board to give ten days' previous notice. No certificate of stock shall be issued until all instalments hereon shall have been paid, and all previous payments shall be forfeited on subscriptions where instalments are not paid at the time they become due.

ARTICLE IV.

All money received by the Board shall be immediately deposited in either of the Savings' Institutions, or in any bank the Board may direct; and when so deposited shall not be withdrawn, or any part thereof, unless by a vote of the Board, and no draft shall be valid unless signed by the President and Secretary, and endorsed by the Treasurer.

ARTICLE V.

The legal title to all property of the Trustees shall be in the name of the Trustees for the time being, "their successors and survivors."—And should the Grand Lodge obtain a satisfacto-

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ry charter from the Legislature, then this Association to cease, and the books, papers and effects to be transferred to the G. Lodge; but the different Lodges, Encampment or individuals to have the same rights and privileges as are guaranteed to them by the different articles of this Association.

ARTICLE VI.

The stock issued by the Board shall bear an interest of SIX PER CENT. per annum, payable yearly, when the nett proceeds from the rents of the Lodges and Encampments, and the rents of the other parts of the Hall not required for the use of the Order, shall yield that amount:—And when the nett proceeds do not equal the amount, then the sum PRODUCED shall be divided among the stockholders annually.

ARTICLE VII.

The Trustees shall retain in fund all surplus that may remain after the payment of the six per cent. interest on the stock issued, and apply it to the repayment of the principal of such mortgages as may have been made on the property, (should it ever be necessary to raise any part of the money by these means) until the same has been fully paid off; after which it shall be the duty of the Trustees to apply such surplus to the redemption of the stock; and when the entire stock shall be redeemed and paid off, the income from the Hall shall become a special *Fund*, to be appropriated and applied to the education of the orphan children of deceased members of the Order, under such regulations as may be hereafter determined upon by the G. Lodge.

ARTICLE VIII.

As soon as 140 shares shall be subscribed by the Lodges, Encampments, or individuals of the Order, the Trustees shall proceed to the purchase of a LOT upon which to erect a Hall: And when the sum of $10,000 shall be subscribed, they may proceed with the erection of the Hall; and in taking subscriptions, the members of the Order shall have the preference—but in case enough shall not be subscribed by the members of the Order and the different Lodges, then the Trustees may receive subscriptions from individuals not belonging to the Order.

ARTICLE IX.

This association shall be managed by five Trustees, viz:—

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One to be chosen by the Grand Lodge, one by Boone Lodge, one by Chosen Friends' Lodge, one by Lorraine Lodge and one by Mount Horeb Encampment; and it shall be the duty of the Trustees, to report every six months to their respective Lodges, the true state of the Association.

ARTICLE X.

At any meeting of the Board, three of the Trustees being present, shall constitute a quorum, and shall be sufficient to transact any of the business of the Association.

ARTICLE XI.

The Trustees shall elect from among their own body, a President, Secretary and Treasurer, and shall have power to employ such agents as may be deemed necessary to transact the business of the Association in obtaining subscriptions, &c. They shall also make all needful Rules, Regulations and By-Laws, for the government of the Association. They shall also keep a regular record of their proceedings, which shall be open for inspection of any of the stockholders.

ARTICLE XII.

The stock of this Association may be assigned and transferred, on the books of the Trustees, in person or by power of attorney only. But no stockholder indebted to the institution shall be permitted to make a transfer, until he shall have fully paid up his calls, that may be due, or about to fall due.

ARTICLE XIII.

Should a vacancy occur in the Board of Trustees by death, resignation or otherwise, it shall be the duty of the remaining Trustees, to inform the Lodge or Encampment, of which he or they were Trustees; and request said Lodge or Encampment to elect some other person to fill said vacancy.

All of which is respectfully submitted,

H. WOLFORD, No. 1,
C. Q. BLACK, No. 1,
W. H. WALKER, No. 2,
CHAS. WOLFORD, No. 2,
JOS. METCALFE, No. 4,
M. J. ELLIS, No. 4.

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THE THREE SISTERS.

Translated from the Phœnician, by E. L. Bulwer.

In an age which two or three thousand years ago was considered somewhat of the earliest, but which geologists have proved to have been but as yesterday, Ioa-pater reigned over those districts known to historians by the name of Phœnicia. An honest, arbitrary, good sort of king he was; not altogether unlike our Henry the Eighth—only he was not quite so much master of his own house. Her majesty led him a troublesome life—into the particulars of which we need not enter, seeing that people in this virtuous age have a disinclination to scandal, and that the Greeks have made some of the best stories sufficiently familiar in that budget of gossip which they call a Mythology. *Revenons a nos moutons.*

Iao-pater had a very large family—sons and daughters without number. Among them by a left-handed marriage, were three young ladies called, in the language of that day, Aza, Merthyne, and Insla. Respecting these princesses we find a tale recorded in one of the manuscripts consulted by Sanchoniahton, in his work on the Serpent, which has not hitherto been published.

In the latter days of Iao-pater his subjects were visited by a most terrible species of madness. Each man fancied he saw a horrible dragon upon the back of his neighbor, and was instantly seized with a furious desire to attack the monster. Thus, the moment your back was turned half-a-dozen of your countrymen made a rush at you, one with a sword, to hew; another with a saw, to saw; a third with red-hot pincers to pluck off, the creature of their imagination: if no other weapon was at hand, they fastened on you with their nails and teeth. What made this malady more singular, while their victim perished under their mutilations, they kept congratulating him on his approaching delivery from the dragon. The more he bellowed for mercy, the worse he fared: when once attacked in this manner, his fate was sealed; and, as he gave up the ghost, his tormentors, instead of suspecting they had done any thing wrong,

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shrugged their shoulders, and cried—"This comes of the dragon!"

So dreadful were the ravages and slaughter resulting from this insanity, that his majesty's dominions were nearly depopulated. Iao-pater, in a great fright lest his own back should be caught sight of, shut himself up in his palace; and all prudent persons, following the royal example, kept themselves in-doors, with their backs screwed tight against the wall. The soothsayers killed nine millions and forty-two birds, and four hundred thousand sows, but the entrails of the victims were obstinately silent on the occasion, nor could any remedy for the growing evil be suggested by councillor or priest.

At length, one night, Aza dreamed a dream. She thought that the great deity, No-No, appeared to her, and said—"Arise, go forth into the city, and the people shall be delivered from the curse." And Aza, the next morning, sought Iao-pater, who had crept into a hole of the wall, so that nothing but his face was discernible. Aza told her dream, and implored permission to obey the divine command.

"Do as you like, my dear child," said the king; "but don't come so close to me: and mind, wherever you go, that you proclaim it to be high treason to attempt to peep at my back. As for other people's backs—it is not my affair."

When Aza went forth from the palace, she repaired to the royal gardens, and amused herself with catching the most beauful butterflies she could find. Having put them into a little net of silver meshes, inconceivably fine, she took her way into the great street. Scarcely had she gone three paces when she heard a tremendous uproar and hallooing; and presently a young man, more beautiful than words can describe, came bounding up the street, pale, breathless and frightened out of his wits, and fell exhausted at the feet of the princess.

'Save me! save me!' he cried out. 'I am an unhappy stranger in this city, and a whole mob are at my heels, swearing I have a dragon on my back. As long as I spoke to them face to face they overwhelmed me with civilities. But the moment I turned!—Ah, here they are!' And, in fact, a score or

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two of fierce-looking citizens, some with hatchets, some with pincers, some with long hooks—(all for the dragon)—now thronged, hot and panting, to the spot.

At the sight of Aza they halted abruptly—for there was something in her face so serene and lovely, that even those wretched maniacs felt the soothing influence of her beauty.

'My friends,' said Aza, in a voice of sweet command, 'what would you with this young man?'

'The dragon! the dragon!' shouted a dozen voices, already hoarse with screaming—'He has a dragon on his back; we would not harm him for the world!—a most charming young man!—but the dragon, your royal highness—the dragon!'

'I have taken it off the stranger's back,' said the princess, mildly. 'See, here it is. Behold the terrible monster that so appals you!' So saying, she opened her hand, and away flew one of the most beautiful purple and gold butterflies that ever was seen.

As the insect fluttered and circled to and fro, the crowd stared at it with open mouths.

'Bless me,' cried one of them, 'and that's what we took for the dragon—so it is!'

'Hollo! you sir!' cried another, lifting up his hatchet against a last speaker, who had unwittingly turned round and exposed his own back—'The dragon is on *you!*'

'Hold!' exclaimed Aza, arresting the madman's arm. 'The god No-No has changed all your dragons into butterflies.'—With that she turned aside, and unperceived by the crowd, emptied the silver net.—The air was filled with butterflies.—The crowd stared again; first at the insects then at one another. Fortunately, at that time the god No-No thought it a good opportunity to thunder; the omen completed the cure—and the mob woke all at once from their delusion.

Twenty men in their senses are sometimes enough to convert a multitude of maniacs; and those who were now convinced that dragons were butterflies, went about proclaiming the miraculous fact, till at last they persuaded or frightened the

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rest of the citizens into that belief. But scarce was this epidemic over, than a new disease seized this ill-fated people.—They took it into their heads, that Ioa-pater, in order to punish them for their recent inhumanity, had covered the streets with invisible man-traps; and the moment this crotchet seized them not a mother's son would budge a foot! There—where the idea first entered a man—there he stood, as still as a stone.—He would not even stir for food. Thousands were starved to death. Business was suspended. The whole city seemed attacked with the rot.

Poor Aza found all her exhortations and artifices useless; and was returning sorrowfully to the palace with the young stranger, who was lost in astonishment at the singular set into which he had fallen, when she met her youngest sister, Merthyne, who was then a child.

'You are surprised to see me here,' said the latter; but the god No-No has just appeared to me. 'Merthyne,' said the god, 'arise, go into the city, and the people shall be delivered from the curse!'

'I am surprised,' said Aza; who, with all her amiable qualities, could not help being a little jealous that her sister was favoured equally with herself; 'I am surprised that the god No-No should appear to such a child as you are. But no matter; only some people don't always tell the truth.'

The last aphorism contained a very just sarcasm; for Merthyne was by no means scrupulously veracious. But then she told fibs with so much grace and so little malice, and was altogether such a charming, smiling, pretty little creature, that she was the darling of the whole family. She made no reply to Aza's taunt; but shaking her golden locks archly, went singing through the streets.

She soon came to a grave old judge, who was standing spellbound on one leg, not daring to put down the other, though he was ready to drop with fatigue.

'Bless your grey hairs,' cried Merthyne, gaily; 'why, how young you look! I need not wish you long life—you'll live these fifty years!'

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'You are very good, child,' said the judge, grufly; 'but how I am to live long with a great man-trap ready to catch me by the leg, is more than ——.'

'Man-trap! Stuff!' interrupted Merthyne; come, I want you to play at hide-and-seek with me!'

So saying, the little princess picked up a straw that lay on the ground, and began tickling the judge's foot, as it hung rampant in the air, till at last he was forced, between scolding and laughing, to put it down. No sooner had he done this, than little Merthyne drew a rattle from her bosom, and began skipping before him, and sounding the rattle so merrily in his ears, that the old judge could not, for the life of him, withstand it.

'You provoking little creature,' he cried, 'I must and will have a kiss from these laughing lips.

'Catch me if you can,' cried Merthyne, skipping and rattling with all her might.

The judge made a start. Away ran Merthyne, and the judge hobbled after her as fast as he could. He could not go fast indeed; for, besides that he was gouty, he had the pleasure to find, that in lifting his feet from the ground, he took away the great baked pieces of clay on which he had been standing, and which, in that city, answered the purpose of paving stones.—And there was this beautiful little fairy dancing, meteor-like, before him; and there was the gouty old judge dancing after her, with two huge pieces of pavement sticking to his feet!—Away they went through the market-place; and so seductive was Merthyne's rattle, and so contagious was the judge's unwonted friskiness, that everybody they passed forgot the man-traps, and scampered after them; each, like the judge, taking up the piece of clay on which he stood. The noise of this extraordinary crowd, all dancing, and laughing, and clattering through the streets, was so great, that those who were in their houses ran to the windows; but no sooner did they see the procession, and catch a glance at Merthyne's glad eyes, than they ran out, carrying the floor with them at the soles of their shoes.

In this manner Merthyne had gone through the whole city,

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and was now leading the dance round the palace, when old Iao-pater himself popped his head out of his door, and saw the new mania that had seized upon his subjects.

'Did ever king rule over such a strange people!' cried he; 'what is to be done now? Where are the priests and soothsayers?'

'Dancing away your majesty, as mad as the rest of them,' said the grave Insla, a young woman of a very serious cast of character.

'More shame for them,' said the king. 'Yet I must own I feel the fidgets myself. What a dear little creature that Merthyne is! Zounds! my feet itch to have a dance! Tum—tum—tira—tira—tum!'

'My dear father,' said Insla, 'this morning I dreamed a dream. The god No-No appeared to me, and said, 'Insla, it shall come to pass that thou shalt see men dancing with the clods at their feet. When thou lookest at them go forth, and their feet shall be released from the clay.'

'That would be a great comfort,' said the king, 'it must be very fatiguing to be so heavily shod. Go, my child; the god No-No, must never be disobeyed.'

Having thus got the king's permission, Insla went into the back garden, where there was at that time an old balloon, (for we are not the new inventors we think for.) It had not been used for a long time, and was thrown aside as a piece of old-fashioned lumber. She summoned the slaves to arrange and inflate the balloon; and, in the meanwhile, she went into the treasury and selected jewels of extraordinary lustre. These she fastened to gold threads, so fine as to be invisible at a little distance, and having mounted the balloon, she cut the string, and Insla slowly ascended into the air, and sailed over the heads of the clamorous multitude. At the sight of the pendant jewels glittering in the sunlight, the crowd stood still; and even Merthyne suspended her rattle.

'Sons of men!' cried Insla, in a sonorous and majestic voice, 'behold the proper objects of desire! Each of these jewels is more valuable than a kingdom! See! they hang but little above your heads, you have but to leap high enough to grasp them!'

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The crowd turned their bewildered eyes to Merthyne; for so had that mischievous little baggage fascinated them, that they would not have stirred a step without her instigation. But Merthyne was herself dazzled, childlike, by the jewels; and shaking her rattle, she tripped to the spot over which the balloon hovered, and began to jump as high as she could, in order to catch a superb emerald, that seemed just within her reach. Her example was instantly followed; the judges and the soothsayers, the old and the young, all began to jump, and with such heartiness and energy, that, one after the other, they kicked off the clods of clay that had stuck to their feet, and they seemed in a fair way of catching the balloon and all its treasures, when Insla, seeing her object was effected, mounted gradually higher, and vanished from the disappointed eyes of the crowd.

It was then that a sudden splendour broke over the whole city, and the soothsayers fell flat on the ground, crying out,—"the god, No-No!" A mighty and gigantic shadow, like that of some Colossus, grew into shape in the midst of the blaze of light, and a sweet low voice thus spoke:

"Well have ye performed your parts, daughters of Iao-pater; and immortal life have you obtained as your reward. For thee, and thine other progeny, oh king! is reserved the destiny of translation to the skies. Human, as ye are, ye will be honoured as gods by many generations, and in the fairest lands. But the empire of Aza, Merthyne, and Insla will be the more permanent and more durable. Go forth, ye Blessed Three, over the whole world; not borne aloft to Olympus, but destined to hold your sway below, wherever the heart beats, and the mind aspires. Take with you the gift of eternal youth, and be known among mortals by names honoured in every tongue—CHARITY, HOPE and FAITH."

Thus ends the apologue in the original Phœnician. I have no doubt that the story is perfectly true, having myself often listened to the rattle of Merthyne, and gazed on the balloon of Insla; as for Aza, or Charity, I confess I never had the pleasure of meeting her in polite society.

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MOSES.

And when she could no longer hide him, she took for him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maids to fetch it.

And when she had opened it, she saw the child; and behold the babe wept And she had compassion on him, and said, This is one of the Hebrews' children.

EXODUS II., 3, 5, 6.

DARKNESS still held her empire, but the morn,
With rosy fingers, from the orient hills,
Lifted the star-embroidered veil of night,
That hung in sombre foldings. The pale stars
Grew dim with watching, but oppressive sleep
Weighed not the eyelids of maternal love,
Keeping its holy vigils. O'er the couch
Of infancy a Hebrew mother bent
Her head in silent anguish—her full heart,
In that deep fervency where utterance fails,
Sent up its aspirations; and the tears
Dripped from her silken lashes, and like pearls
Gleamed on the tresses, that in molten gold
Bathed the fair ivory of the sleeper's neck.

She pressed the soft lips of her beauteous boy,
And as the dimples o'er his cherub face,
Circled in rosy eddies of delight,
And his warm breath, like a rich moss rose, came
Upon her cheek, of all his infant smiles,
Hoarded within a mother's heart, she thought—
And of the brilliance of his deep blue eyes,
When she had gazed into the lustrous orbs,
Thinking to search the crystal depths of mind;
And felt how very cruel was the fate
That rent the tendrils of a mother's love,
And left the wounded sympathies to bleed.

The last caress is over—the fair child

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Wrapt closely in his infantile attire,
With his transparent eyelids sealed in sleep,
Within the crib of plaited rushes lies,
In helpless innocence. The mother's soul
Is leaning upon God, and her calm eye
Where resignation shines, attempering all
The burst of woman's tenderness, pursues
The fragile bark speeding upon its way,
Freighted with her heart's treasure, to the waves
And scaly monsters of the Nile exposed.

As down the stream, breasting the rippling tide,
Fanned by the breath of heaven, it glided on,
Now hidden by the willows—now revealed—
The fitful colour on the mother's cheek
Attested nature's yearnings; but when all
That linked his visible being to her, fled,
The torrent of her grief refused control,
And for the living she did wildly pour
The passionate wail of sorrow for the dead.

* * * * * * * * * *

It was the hour of noon. The flaming sun
Looked from his zenith throne with glaring eye;
And the papyrus and the asphodel
That fringed the river's shelving bank with flowers,
Bent languid o'er the stream; and every thing
In nature drooped beneath his conquering beam.
Flushed by the breath of the hot sultry air,
A royal virgin came to lave her limbs
In the cool element; and as her maids
Threw back the loose robes from her marbled form,
A plaintive cry stole on the listening ear;
And 'neath a bower of reeds, where purple flowers
Reposed their heads upon the rocking wave,
Within a crib of rushes was disclosed
A Hebrew infant.

From his languid eyes,

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Staining his lily cheek, the tear-drops gushed;
With sighs convulsive heaved his little breast;
And from between the parted lips, that thirst
Had shrivelled like the dry leaves of a rose,
The labouring breath, in infant cries of pain,
Came hot and feverish.

Fear not, thou trembling dove! the crooked fangs
Of the young eaglet. Lo! its eye doth melt
In pity o'er the beauties of a form
So delicately tender. Though the blood
Of a stern sire, whose ruthless hand has poured
From infant breasts the purple tide of life,
Thermuthis in her gentle bosom hides
The sympathies of woman, pure as dew;
And o'er thy young devoted head shall fold
The soft wing of protection.
With a heart,
Where love and gratitude for utterance strove,
The mother folded in a long embrace
Her rescued darling—and the boy revived
From his faint thirstiness, and nestled close
To the soft pillow of his mother's neck;
And, twining in the ringlets of her hair
His waxen fingers, raised his tearful eyes,
And with a smile of playful archness gazed,
In stealthy glances, on her beaming face.

[*Scriptural Anthology.*

Disease.—Diseases, poverty, disappointment and shame, are far from being, in every instance, the unavoidable doom of man. They are much more frequently the offsprings of his own misguided choice. Intemperance engenders disease, sloth produces poverty, pride creates disappointment, and dishonesty exposes to shame. The ungoverned passions of men betray them into a thousand follies; their follies into crimes, and their crimes into misfortunes.

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TRIBUTE OF RESPECT.

We have received, for publication in the Covenant, the following correspondence which took place on the occasion of tendering a GOLD MEDAL to P. G. *John A. Kennedy*, formerly of this city; and with pleasure lay it before our readers. The form of the Medal is a five pointed open star, with a heart of Cornelian in a golden hand. The points of the stars bear jewels indicative of the colours of the Order—diamond, topaz, jasper, emerald and ruby. Inscription of the face—"Presented to P. G. JOHN A. KENNEDY by Gettys Lodge, No. 11, I. O. O. F. as a token of their respect and esteem." The reverse—"FRIENDSHIP, LOVE and TRUTH. FAITH, HOPE and CHARITY."

NEW YORK, *January* 16*th*, 1838.

Worthy Past Grand and Brother:

The members of Gettys Lodge, No. 11, I. O. O. F., conceiving it to be their duty, on proper occasions, to honor such as may distinguish themselves in the cause of the Order, and in advancing its welfare and prosperity. And having viewed your exertions from the day you first came among us, as intended and calculated to promote the permanent advancement of its beneficent principles and efficient action.

Permit the undersigned committee, on the part of your fellow-members, to allude briefly to a few of the acts by which you have been endeared to this Lodge and the Order in the city:—At the period when a wise and governing Providence directed your steps to our assistance in this city, the Order here was just emerging from a lethargy of many years; it had been weighed down by a multitude of unfortuitous circumstances—such as neglect and oppression from the superintending power; and discord, dissatisfaction and apathy among its members. From the effect of these deadly influences it was slowly recovering, and making strenuous exertions to attain a proper elevation in the fraternity at large. The work to be done was arduous and heavy; the labourers who could take active part were

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spirited, but at the time were few in numbers, loose in discipline and inexperienced in the business in hand; their exertions were directed to a reform and renovation of the brotherhood in the City and State; and the experience, industry and talent you brought to their assistance has enabled them to advance in a degree fully equal to their most sanguine hopes.

In attaining these desirable results of a prosperous and prospering Order, your exertions have been the property of its members; every labour that was required by circumstances or enjoined by duty, was entered upon with zeal and alacrity, and performed with promptitude and judgment. No exertion has been spared by you in supporting our best interests and utmost wishes; and no opportunity lost in advocating the justice of our cause and the policy of our measures. Although every member has been more or less active, according to their several abilities and opportunities, in rendering a like support and advocacy, it is assuredly to your exertions, pre-eminently, that we are indebted for the accomplishment of our real and permanent improvements, the re-establishment of our rights, the present high standing of the Order in the State, and much of its future success and prosperity.

The members of whom the undersigned are the organ, being fully sensible of your merits and services, took occasion, even before the final accomplishment of our utmost exertion, when you were accidentally absent from the Lodge on business of the Order, to make it our pleasing duty to thus express to you our approbation of your conduct as an Odd-Fellow: and to present to you a Gold Medal set with jewels, as a token of their respect and esteem. You are therefore invited to attend the meeting of Gettys Lodge on Tuesday evening next, 16th inst., to receive the grateful offering of your fellow-members.

In F. L. and T.,

Wm. H. McCormack,
John G. Sperling,
Charles Viele,
Thomas Sewell,
Dobson Postill,
John Eltringham,
John Osborn,
} *Commit.*

To P. G. John A. Kennedy.

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NEW YORK, *January* 15*th*, 1838.

Brethren:

I have received your communication to me, expressing "approbation of my conduct as an Odd-Fellow," and tendering a Gold Medal as a token of the respect and esteem of my fellow-members of Gettys Lodge, No. 11, I. O. O. F.—To obtain for our conduct the approving sanction of those with whom we are accustomed to act, or whom we may have been called upon to represent, is perhaps the most exalted degree of satisfaction that we are privileged to enjoy. I will be candid to say, that in my conception it surpasses all others. I need therefore inform you how highly I value this expression of your approbation, of the manner in which I have discharged my duty in the part it became necessary for me to take in the important events which have recently occurred in our fraternity; but I must be permitted to say, that I am fearful too much importance has been attached to my humble efforts, not only by yourselves but by those who, through another medium, have seen cause for censure in individual exertion, and were unable to find a more solid foundation for charges against the sincerity and vigour in which you entered upon and supported the work of renovation and reform. It is known to you that the great achievements in Odd-Fellowship among us, of the last few years, are not the result of one man's labours: they are the effect of a joint effort, a united action, and a simultaneous exertion by all connexions and parts of the Order, in the common cause of increasing the respectability, usefulness and efficiency of our institution.

The means by which you have thus far accomplished your desires, are alike honorable to you as men and Odd-Fellows. Nothing has been aimed at but what was perfectly reasonable and right in itself for you to attain: no concession required from those against whom it became necessary for you to contend, but such as was as honorable for them to yield as you to receive: thus regulating your course of action by the common rules of justice, through perseverance success was inevitable.

During the period of our labours, accidentally placed in the

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front rank, it became my duty to use every exertion in my power for the attainment of our object; but it must not so soon pass from our memory that others were there, earnestly and indefatigably engaged in the heaviest part of the work. To them are we all deeply indebted for the assiduity, perseverance, and fortitude with which they applied themselves to the cause.—No impediment was presented that they deemed insurmountable; no check, but what was considered futile; no delay, that was not considered temporary; no opposition from any quarter, that did not fall before their invincible determination.—The glorious result we are all sensible of.

We have succeeded in placing this branch of our Order in a position that will enable it to compete with the most favoured benevolent institutions of our land, and to render such assistance and support to the other portions of the brotherhood as is required by the principles which tend to make "friendship, love and truth" universal.

To those brethren who have thought me worthy of the distinguished consideration and compliment your flattering letter proposes, I return my most grateful acknowledgments; and in accepting their token of favor and affection I am deeply sensible of the increasing duty it requires at my hands: you will therefore please assure them, that I shall hold myself incumbent to use every exertion within my ability, to merit a continuance of the kind feeling that has prompted my brethren on the present occasion.

Be pleased, brethren, to accept for yourselves the assurance of my consideration and fraternal regard.

Your's in F. L. and T.,

JOHN A. KENNEDY.

To William H. McCormack, Charles Vielie, Dobson Postill John G. Sperling, Thomas Sewell, John Eltringham John Osborne—committee.

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We percieve also by the printed proceedings of the late annual communication of the Grand Lodge of Maryland, that the officers and brothers of WILLIAM TELL LODGE, No. 4, "as a token of respect for his indefatigable zeal and industry in promoting the good of his Lodge, have presented P. G. GOLIEB F. BUHRE with a GOLD MEDAL, which he is bound to wear in all meetings of Odd-Fellows, out of respect to his Lodge, and as an honor to himself."

The medal is circular with a heavy chased border. On one side is a figure of William Tell drawing his arrow to the head, with the following inscription in German:—"Fur Anerkennung des Fleisses fur P. G. GOTLIEB F. BUHRE, von der William Tell Loge, No. 4, O. I. O. F." On the reverse side is a figure of the hand and heart—round the margin, "William Tell Lodge was established 14th February, 1827." In the centre, "By William Tell Lodge, No. 4, this Medal is respectfully presented to P. G. GOTLIEB F. BUHRE, as a tribute of their respect for his indefatigable industry evinced for the good of the Order.—Presented November 21, 1837."

THE GOLDEN RULE.

When you are obliged to obtain credit for your stock, be very careful to whom you apply, as a creditor, who is himself "in the screws" may ruin you. Never get credit for small sums—nor for any sum in different places—better owe what you are obliged to one place and to one man. Every man to whom you owe five dollars will trouble you as much, if not more, than the one to whom you owe a hundred. It is easier to satisfy one man than twenty. Give to your best customers only short credit, and when it has expired, collect promptly. Be diligent in your business—faithful to your word—moderate in your expenditures—temperate in your habits—just in your dealings—moral in your principles—get married to a good girl—and you may defy lawyers, sheriffs, duns, prisons, and almost the blue devils.

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SERMONS,

BY THE LAY PREACHER:

Addressed to the Independent Order of Odd-Fellows:

"The just shall live by faith."

BROTHERS:

IT is my design, in a series of consecutive discourses, to elucidate the *triad* of Christian graces, Faith, Hope and Charity; and accordingly I shall offer for your reflection to-day, a few thoughts upon Faith, the first of these three sacred links, which bind earth and heaven; and which should ever unite in bond indissoluble, man with his fellow.

As the *seven* prismatic hues of the light of heaven, are reducible to the primitive *three*, red, blue and yellow; so are the *seven* cardinal virtues derived from, and reducible to, the three principal and primary virtues of Faith, Hope and Charity: and, to carry out the coincidence, we may add, that these *three* primary colours are used in allegorical portraiture, in representing the robes of these respective virtues. Thus Faith, with her pure eyes fixed on heaven, wears robes reddened with the blood of sacrifice: Hope, resting upon her silver anchor, is arrayed in robes of blue; and Charity, with her *tire* of gold, and surrounded by orphans, is depicted in robes of yellow.

It is required of man, a creature endowed with mind, soul and principles of action, to love and honour God, his Creator, with all his mind, soul and strength—that is, with his mind or intelligence to have *Faith* in him; with his soul or passions, to exercise *Hope*, or dependence upon him; and with his strength—that is, by his energies and actions, to evince love or *Charity* (which is merely another term for love) towards him. Thus it appears that these three virtues, of man's triple nature, do actually comprise the whole duty of man, as an accountable being—his belief—his feelings, and his actions.

The two latter, if not actually the results of the former, are at least influenced by it—for a man's *belief* in relation to any sub-

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ject must necessarily, to a considerable extent, determine his *feelings;* and his *actions* will consequently follow as the embodied exhibition of these feelings. Hence Faith is the first of Christian virtues, being the corner-stone of the foundation upon which the superstructure of the spiritual temple must be raised: for how can a man *hope* in the God in whom he has no *faith;* or in his actions exercise love or *charity* towards him in whom he has no *hope:* therefore faith in God is the first requisite towards forming a Christian; and "he that cometh to God must first believe that he *is.*"

In elucidating this primary virtue we shall consider—

I. *The nature of Faith.* Man, being but the creature of a day, and limited in his observation to the small portion of earth which he inhabits, would, singly and of himself have neither the time nor the opportunity of investigation to any considerable extent; and the sphere of his knowledge would therefore be limited in the extreme. Compelled to submit every thing to the test of his own senses; or the demonstrations of his own mind—of the truths of philosophy, of the events of his own age, of the affairs of his own country,—even of his own neighbourhood, he would necessarily know but little; while of by-gone ages, and of other countries, he would possess no information whatever. From the darkness of the past there would not issue a single ray; nor a solitary voice from the dust of oblivious empires, to declare what once had been: and climes and regions smiling in fertility and beauty, would be to him as though they had never been called from the gloomy solitudes of chaos.

But fortunately for man, his knowledge need not be exclusively *personal;* there is another means of acquiring it, besides through the medium of his own senses, and the demonstrations of his own mind; he can avail himself of the labours of the philosopher, the records of the historian, and the researches of the traveller; and thus increase his knowledge as effectually as if he had performed the experiments, witnessed the events and visited the localities himself. This gives a man, as it were, insight into, and power over the elements; accomplishes over time what the telescope achieves over distance, and brings to

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view the mighty of the past—the luminaries of other worlds and gives to him a sort of *omnipresence*, which enables him to be acquainted with all places. This third means of knowledge is *faith*.

Faith then may be regarded as the assent which the mind gives to any subject or fact, when received on rational grounds of evidence. This condition of faith can certainly be no objection to it, for the reception of knowledge in any way whatever is conditional—thus the senses must be in healthy exercise; and no unknown interference must prevent their proper action, or we shall be deceived by illusive appearances; so also, in obtaining knowledge by means of demonstration, our premises must be correct or the conclusions will be false.

What American, does not on the evidence of others, as firmly believe that there was such a man as George Washington, and that there is such a country as Europe, as if he had conversed with the one, and lived in the other. Indeed, the knowledge derived from testimony is in some cases superior to that of the senses, and that of reason. Would the man affected with the peculiar derangement of sight, which causes him to see things double, in looking at the sun, the first time after the affection, credit his senses that there were two luminaries in the heavens; or the testimony of a number of veracious friends who maintained that there was but one—or in derangement of the organ of hearing, would a man continue to believe that he heard tingling of bells, &c. &c., when bystanders assured him that no such sounds were audible. Thus we attribute absolute certainty to the knowledge derived from faith, as much as that which is derived from the evidence of the senses, or that of demonstration.

The necessary conditions to the reception of knowledge or faith, are—that the characters of the persons are reputable—that their intelligence prevented their being the subjects of imposition—that they have no interest in misleading, and that their actions are consistent with each other. Truths received thus are certainly as incontrovertible as those recognized by the senses or by demonstration. This is faith, in common. Chris-

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tian faith, the faith of the text, is that credence which we give to the declarations of God. Let us therefore who, in all the actions of life repose confidence in little and insignificant man, liable to error, and prone to falsity, receive with awe and reverence the declarations of the God of omniscience and of truth. Of the reasonableness of this faith, certainly no rational being can complain. We will now notice briefly—

II. *The objects of Faith.* The first object that presents itself for our belief is the existence of a Deity. In contemplating the extent, magnificence, order, and regulation of the universel, the idea of a Creator impresses itself upon the mind so strongly, that it is only "the *fool* who has said in his heart there is no God." The attributes of the Creator are proclaimed in part, by his works—the design and adaptation of the vast machinery of the universe give evidence of *omniscience* to conceive,—its magnitude and beauty prove his *omnipotence* to create; and the order and harmony of the systems which he has called into existence, demonstrate his *omnipresence* to superintend and support.

Besides these *personal* attributes, we may readily from his works, obtain an idea of some of his *relative* attributes—thus we may infer his *benevolence* from his creating man, and the different tribes of animals with which the world is stocked, from their organization with a view to happiness, and from the supply which he has contrived for their wants—from the order and uniformity of the systems which he has created, we may infer his truth and *justice* in exacting propriety of conduct from man —for it is in both requiring merely the observance of regularity, in answering the purposes for which they were created—one in *matter*, the other in *morals*.

That God did not merely create the world, and cast it off to the government of dark chance, is abundantly proved by the fact—that in all uniformity and harmony it still observes "the times and seasons" of the divine appointment—wherefore, if the inanimate universe continued under the superintending care of the deity after its creation, and was placed under laws, man, who is a "living soul," fashioned "after his own image,"

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certainly would not be left to himself. Hence the necessity of a communication of the divine will concerning him, which as his benevolent Creator and ruler, the deity would be compelled to make that understanding the requirements of God, given with a view to his felicity, man might observe them.

This communication is therefore the revelation made through the medium of the scriptures, and is the second object of Faith. The communication of a friend is regarded with affection—the decree of a king treated with respect—let us therefore receive with love and obeisance this message of our truest friend, and most glorious king—the scriptures of truth.

The SUBJECTS of the revelation which God has made to man may now be considered.

Revelation discovers to us God, in all his glorious attributes of wisdom, power, and presence—of holiness, benevolence, grace, mercy, truth and justice—in a word, as the CREATOR, RULER and final JUDGE of the world.

It discovers to us the formation of the world; not a *fortuitous* aggregation of particles, but the act of *omnific* power, speaking a universe into existence. "He spake and it was done: he commanded and it stood fast."

It discovers to man more fully his own origin, accountability and immortal destiny—his lapse from original righteousness—the rewards of virtue, in time and in eternity—and the fearful punishments of vice.

It discovers the plan of redemption from the ruins of the fall—reveals the beams of the sun of righteousness through him who "brought life and immortality to light;" and discloses an eternity of felicity in the paradise of God. We might prove the authenticity of this revelation, by the impress which it bears of the divine character; by its sublime morality, and the perfect adaptation it bears to the condition of man; by a long chain of prophecies for thousands of years, faithfully and literally fulfilled; by direct historic evidence, and by its universal spread amidst persecution, reproach, and the hostility of long established systems; but time will not admit—neither do we deem it necessary in addressing an assembly like the present.

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Faith in God, then, and in the great truths of his revelation, is the faith of the text, by which "the just shall live." Inspiring them with strength, when they are bowed down with temptations and with sorrows, pouring consolation into the wounded heart, and binding up the bruised spirit, faith may be well represented as the essence of life to the just. "The just shall live by faith." Amid the darkness of adversity, there issues a light from the divine page, to comfort and direct; and while the billows of affliction roll, they lean upon the strong arm of Omnipotence, and confiding in the promises of Deity, hear the soothing voice whispered to them through an approving conscience, "Fear not! I am with thee:—Be not dismayed, I am thy God."

Although there is much beauty in the text as it stands—"The just shall live by faith," asserting the truth, that it is the way of life—the sustenance of the soul—it would give it a more agreeable turn, to transpose the sentence thus: "the just (or justified) by faith, shall live." The passage would bear this translation; and would then be a striking and agreeable *antithesis* to the sentence—"By the deeds of the law, no living flesh shall be justified." Man's salvation depends upon his *faith* alone.

How benevolent then is our God, who has made the terms of salvation so easy—"believe and be ye saved." At the same time that the terms are so easy to comply with, they are the only terms suited to the justice and benevolence of God, and the fallen estate of man. Corrupt in his *actions*, debased in his *affections*, the *mind* is the only part of man capable of acting in any degree correspondent with its pristine dignity—capable of performing its original work.—It is the only part of him not necessarily corrupted by the transgressions of our great head and representative, Adam. Able to entertain intelligent ideas about the Creator of the universe, it can give credence to the great truths of revelation—and receive them as the ground work of further acceptance with God. This assent of the mind, or faith in other words, will prompt corresponding feelings; and these feelings prompt corresponding actions—thus as said

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before, through Faith, Hope will be produced and perfected; and through Hope, Charity.

Having extended these remarks further than I had intended, I will apply them by observing, that there is another view which might be taken of the subject, depending upon a different acceptation of the term faith—considering it as synonimous with *fidelity*, or faithfulness. Receiving it thus, it would imply, that regarding God as the great Creator, Benefactor and Ruler of the universe, depending upon him for life and all its comforts; and under his superintending care, we should be faithful to him, and present the offerings of dutiful, grateful and loyal hearts. Let faith then in God, and in his promises, be the great foundation of our feeling, hopes and affections.—Let FIDES ever be the rule of our actions towards one another; and when Faith is lost in sight, and Hope in fruition, may we faithful to our God, to each other, and to the dignity of our own immortal spirits; find admittance to the presence of the Grand Master of the universe. THE EDITOR.

WOMAN IN THE MARRIED STATE.—A man by marrying, places his domestic comforts in the power of his wife, and relinquishes to her all command and management of them, and she must so regulate them, as that he shall in no particular imagine, or feel that any thing could be better arranged; she must endeavour that her house shall be the best ordered, her servants the best, and even her table the best, of any that come under his observation; and all this must be done, and may be done, without his knowing how or when; he must reap the benefit of labours which he must never witness in their progress, he will know that to his wife he is obliged for these comforts and pleasures, but he must never be deprived of her society at those times when he seeks for the enjoyments of his home, because she is busily employed in household affairs; by a proper and methodical arrangement of her business and time, she may always be ready to meet him and his friends in the drawing room, while the kitchen has not been neglected.

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SOVEREIGNS OF EUROPE.

COUNTRIES.	SOVEREIGNS.	Born	Re'n	CAPITALS.
Russia,	Nicholas I.	1796	1825	St. Petersburgh.
France,	Louis Philip I.	1773	1830	Paris.
Austria,	Ferdinand I.	1798	1835	Vienna.
Prussia,	Frederick III.	1770	1797	Berlin.
England,	Victoria I.	1819	1837	London.
Turkey,	Mahmoud II.	1785	1808	Constantinople.
Sweden,	Charles XIV.	1764	1818	Stockholm.
Norway,*	Charles XIV.	1764	1818	Christiania.
Spain,	Isabella II.	1830	1833	Madrid.
Portugal,	Donna Maria I.	1819	1826	Lisbon.
Ireland,†	Victoria I.	1819	1837	Dublin.
Bavaria,	Louis Cha's Aug. I.	1786	1825	Munich.
Sardinia,	Charles Amadeus I.	1800	1831	Turin.
Belgium,	Leopold I.	1790	1831	Brussels.
Holland,	William I.	1772	1813	Amsterdam.
Scotland,†	Victoria I.	1819	1837	Edinburgh.
Denmark,	Frederick VI.	1768	1808	Copenhagen.
Hanover,	Ernest I.	1771	1837	Hanover.
Roman States,	Gregory XVI.	1765	1831	Rome.
Saxony,	Frederick Augustus,	1797	1830	Dresden.
Wirtemberg,	William I.	1781	1816	Stutgard.
Baden,	Ch's Leop. Fred'k I.	1790	1830	Carlsruhe.
Tuscany,	Leopold II.	1797	1824	Florence.
Greece,	Otho I.	1815	1832	Athens.
Parma,	Maria Louisa I.	1791	1815	Parma.
Lucca,‡	Maria Louisa I.	1791	1815	Lucca.
Modena,	Louis V.	1798	1818	Modena.
Naples,	Ferdinand II.	1810	1830	Naples.

*Subject to Sweden. †Subject to England. ‡Subject to Parma.

Queen of England's Ministers.—Viscount Melbourne, first Lord of the Treasury—Lord Cottenham, Lord High Chancellor—Tho's S. S. Rice, Chancellor of the Exchequer—Marquis of Lansdowne, Lord President of the Council—Viscount Duncannon, Lord Privy Seal—Lord John Russell, Secretary Home Department—Viscount Palmerstone, Secretary Foreign Affairs—Lord Glenelg, Secretary Colonies—Earl of Minto, First Lord of Admiralty—Baron Hobhouse, President Board of Control—L'd Holland, Chair. Duchy Lancaster—L. P. Thompson, Pres't Board of Trade—Visc't Honick, Secretary at War.

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WINTER.

BY CAMPBELL.

When first the fiery-mantled sun
His heavenly race began to run
Round the earth and ocean blue,
His children four the seasons flew.
First, in green apparel, dancing
  The young Spring smiled with angel grace;
Rosy Summer next advancing,
  Rushed into her sire's embrace;
Her bright haired sire, who bade her keep
  Forever nearest to his smiles,
On Calpe's olive-shaded steep,
  On India's citron covered isles,
More remote and buxom-brown
  The queen of vintage bowed before his throne;
A rich pomegranate gemmed her crown,
  A ripe sheaf bound her zone.

But howling Winter fled afar,
To hills that prop the polar star;
And loves on deer-borne car to ride,
With barren darkness by his side.
Round the shore where loud Loffoden
  Whirls to death the roaring whale;
Round the hall where Runic Odin
  Howls his war-song to the gale;
Save when adown the ravaged globe
  He travels on his native storm,
Deflouring nature's grassy robe,
  And trampling on her faded form:—
Till light's returning lord assume
  The shaft that drives him to his polar field;
Of power to pierce his raven plume,
  And crystal covered shield.

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O sire of storms! whose savage ear
The Lapland drum delights to hear,
When Frenzy, with her bloodshot eye,
Implores thy dreadful deity,
Archangel! power of desolation!
  Fast descending as thou art,
Say, hath mortal invocation
  Spells to touch thy stormy heart?
Then, sullen Winter, hear my prayer,
  And gently rule the ruined year;
Nor chill the wanderer's bosom bare,
  Nor freeze the wretch's falling tear;—
To shuddering want's unmantled bed
  Thy horrour breathing agues cease to lend,
And gently on the orphan head
  Of benevolence descend.

But chiefly spare, O king of Clouds,
The sailor on his airy shrouds;
When wrecks and beacons strew the steep,
And spectres walk along the deep.
Milder yet thy snowy breezes
  Pour on yonder rugged shores,
Where the Rhine's broad billows freezes,
  And the dark brown Danube roars.

Affection—The same sweet sensations that glow through the closer ties of society, which pant in the bosom of the husband and father, pervades likewise, the whole mass of being; and though weaker in proportion to the distance of propinquity, yet cannot be called wretched, who receives or communicates the smallest portion of their influence. From the impassionate feelings of the mother, to him who stands joyless on the verge of apathy, the title of affection flows in a long and devious course. Clear, full, and vehement, it descends into the vale of life, where, after a short time, becoming tranquil and serene, it separates into many branches; and these again dividing, wander in a thousand streams, dispensing as they move along, the sweets of health and happiness.

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FACETIÆ.

French extraction.—Dean Swift was one day in company when the conversation fell upon the antiquity of the family. The lady of the house expatiated a little too freely on her descent, observing, that her ancestors' names began with De, and were of course; of the antique French extraction. When she had finished: "And now," said the dean, "will you be so kind as to help me to a piece of D'umpling?"

"United we stand divided we fall," said a drunken fellow who was holding on to a lamp-post.—his judgment was good, though his understanding was rather weakened.

A Negative Pun.—'I am happy, Ned, to hear the report that you have succeeded to a large *landed* property.' 'And I am sorry, Tom, to tell you that it is *groundless.*'

"Go"—*a transitive verb.*—A teacher not long since, in explaining the difference between transitive and intransitive verbs, told the class that the word *go* was intransitive, because it would not make sense with the words *a person* or *a thing* after it. When a little fellow looked very significantly at him, said, "Sir, don't people *go the whole hog* sometimes?"

An impudent fellow quizzing a gun smith on the Strand, asked, him whether a curious pistol, which he saw in the window, would go off. To which the gunsmith replied, 'To a certainty, if it were within your reach!"

There Mr. Braham, look at that now. You know I have spent oceans of money—a whole fortune—upon the *poy.* He's now two-and-twenty years old. There's a letter from him, and vat do you tink? Vy, he hash spelt *shugar* vidout an *h*?

A New Loan.—A smithfield drover, who found much trouble with his flock, applied to his comrade—"Dang it, mon, these sheep won't drive no-wise! *do lend us a bark of your dog,* will ye?"

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A merchant residing not twenty miles from Boston, who kept for sale both hard ware and piece goods, had given to a newly entered apprentice strict order; that when an article was inquired for which they had not got, he must mention something they had which best answered that description of goods. A lady shortly after asking, "Have you "Sinchaws?"—the boy replied, "No, ma'am, but we have *Handsaws*."

Unanimity.—When Curran was on a circuit, he was put into bed from which "nature's kind restorer" was completely frightened by the fleas. In the morning he complained to the landlady, who as usual protested that the thing was impossible. 'Impossible or not' said Curran, 'if the *fleas* had been *unanimous*, they would have pulled me out of bed.'

A gentleman gave a coat to a Chinese to serve as a pattern by which to make a new one; there happened to be a rent across the shoulder, and a large patch on the elbow of the old coat; the faithful Chinese made a large rent, and put a broad patch on the elbow of the new!

Lord Norbury,—A man having been capitally convicted before his lordship, was as usual, asked what he had to say why judgment of death should not pass upon him. "Stay?" replied he, "why I think the joke has been carried far enough already, and the less that is said about it the better—so if you please, my lord we'll drop the subject." "The *subject* may *drop*," replied his lordship.

An Irish mechanic being told by his employer that he wished him to have a certain piece of work completed by sundown that evening, as it was promised to a customer, replied "yes your honour, I'll have it done by *sundown to-night, if it takes me till sunrise to-morrow morning.*"

In chancery, when the counsel of the parties set forth the boundaries of land in question, by the plot, and the counsel on one part said, "we lie on this side my lord"—and the counsel on the other part said, "we lie on this side." The lord chancellor observed, "If you *lie* on both sides, whom will you have me to believe?"

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RECEIPTS AND REMEDIES.

For the Croup.—Have ready at all times, a phial containing 2 oz. syrup of squills; 40 grains of ipecacuana,—1 gr. of tartar emetic; and when the disease is announced by a hollow, ringing cough, resembling rather a bark than a cough, give a tea spoonful of the above mixture every ten minutes until free vomiting ensues.

Burns and scalds—Mr. Cleghorn, a brewer in Edinburgh, has treated burns and scalds with success, by applying, in the first place, vinegar, until the pain abates; secondly, an emolient poultice; and thirdly, as soon as any secretion of matter or watery fluid appears, by covering the sore with powdered chalk.

To remove Childblains.—Take an ounce of white copperas, dissolved in a quart of water, and occasionally apply it to the affected parts. This will ultimately remove the most obstinate blains. This application must be used before they break, otherwise it will do injury.

Cure for Tooth Ache.—A little lime water held in the mouth a few seconds; and in but few instances has it required the operation to be repeated more than twice before a cure is effected. The remedy is simple, and can be easily tried.

Antidote.—There is not a house in the country that does not contain a remedy for poisoning, if instantly administered. It is nothing more than two teaspoonfuls of made mustard, mixed in warm water. It acts as an instantaneous emetic. Making this simple antidote known, may be the means of saving many a fellow creature from an untimely end.

Cough Mixture.—Paregoric half an ounce, syrup of squills 1 oz., antimonial wine 2 drachms, water 6 oz. Dose 2 teaspoonfuls every fifteen minutes till the cough abates.

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Cramp in the Stomach.—Give to an adult 50 or 60 drops of laudanum in a teaspoonful of ether, with a little hot wine. Apply bladders or bottles of warm water to the stomach and soles of the feet.

To diminish inordinate inflammation.—Take 1 drahm of the solution of the sugar of lead in water, with 4 oz. of rectified spirit and 6 oz. of distilled water, and apply the lotion to the parts affected.

Refrigerant Lotion.—Equal parts of acetated water of ammonia and tincture of camphor.

Embrocation for Sprains.—Digest 5 oz. of white hard soap, scraped with a knife, in 1 pint of spirit of wine, 4 oz. of water of ammonia, and 1 oz. of camphor, in a large bottle and use when dissolved.

Candles.—Before making candles, steep the wick in lime water, in which is dissolved a quantity of saltpetre; dry the wick before dipping. The candles will burn clearer, cleaner, and the wick will be almost as thoroughly consumed as that of a wax candle.

RECEIPTS—*Baltimore,* Vol. I., Peter Baker, G. W. Stauffer, John Stubbs, A. E. Warner, G. W. Crouch, William Stewart, David B. Smull, Joseph Morrow. Vol. II. Peter Baker, Michael Kraft, John Stubbs, John Robinson, Rich'd Marley, Christopher Hergishammer, John Ewin, Wm. J. Williams, Samuel C. Ridgeway, James Ackland, George Elliott, Samuel Archbold, A. E. Warner, J. I. Stephens, Jeremiah B. Henning, Joseph Dulack, G. W. Crouch.

Hillsborough, Md.—M. W. Hardcastle, George Hickson, J. B. Rumbold, Richard Coston, Charles Smith, F. Vandiford, George T. Millington, Wm. Malster, W. R. Sangston, J. R. T. Saulsbury, James Delahay, H. Thrawley, Wm. Bayley.—Vol. II. J. B. Rumbold, F. Vandiford.

Greensborough, Md.—Smith & Voshell.

Natchez, Miss.—M. Ruffner, Vols. I, II, $26.

Louisville, Ky.—John Thomas, Vol. II, $25.

New Orleans, La.—John De Cordova, Vol. II, $20.

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THE COVENANT.

Grand Lodge of Virginia.—We have received from the G. Secretary, Hazlewood, a copy of the proceedings of the Grand Lodge of Virginia, at its late quarterly communication, and a letter giving the full returns; by which it appears that the Order is rapidly increasing in that section.

We perceive among other business, that resolutions were offered, to divide the State into districts; and to appoint officers entitled District Deputy Grand Masters, whose duty shall be to visit the Lodges in their several districts, examine their books, notice the work of the Order, receive communications, and give all necessary instructions. The importance of such regulations is self-evident, and it is to be hoped that the resolutions will prevail.

The worthy editor of the Masonic Olive Branch appears to differ with us in sentiment, in relation to the above, and is "opposed to any system of aping; especially when that system has a tendency to present an apparent approximation of two things, which are and ever must be totally and essentially different"—to wit: Odd-Fellowship and Masonry.

"We esteem the two institutions," he continues, "too highly to see any thing transpire calculated to engender unpleasant emotions." If the worthy brother esteems the institution of Odd-Fellowship, it is to be regretted that he should have used a term so offensive as "aping," and thus be himself the means of any thing "transpiring calculated to engender unpleasant emotions."

I cannot see where the crime against Masonry would be in using the term "District," a term not essentially indicative of any dignity; but merely of locality; and which is used equally in civil and political distinctions of office. Will Masons wage war against "District" Courts, "District" Judges, "District" Clerks, and "District" Marshalls, because some of the Masonic officers have the *prænomen* of "District" distinctive of their provincial scenes of operation. I think not—neither against us for prefixing the same to our Deputy Grand Masters.

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The charge of "Aping" then, is gratuitous and ungenerous, and as idle as if we were to charge the Masonic Fraternity with copying us, because they had determined to appoint a "Travelling Agent," after we had done the same.

Grand Lodge of Kentucky.—We have received from brother Wm. S. Wolford, P. G. M., the Constitution and By-Laws of the Grand Lodge of Kentucky, and the Proceedings of said Grand Lodge at its regular and special communications; and we are gratified to find that the Order continues to prosper in that State. Among other matters of interest we perceive that they have taken efficient measures for raising a fund to erect a Hall for the better accommodation of the Order. The income of the Hall, after the stock shall be paid off, is to constitute a special fund to be applied to the education of the orphans of deceased members. God speed you, brethren, in your "labour of love."

We publish the Constitution for the benefit of the Order—and shall continue to give the Constitutions of the several G. Lodges, that by a comparison useful hints may be received repecting the polity of the Order.

Order in New York.—From a brother of this city who has lately visited a number of the Lodges in the city of New York, we have received the most gratifying intelligence. He represents the Order as increasing rapidly; and the enthusiasm and unanimity pervading the members as of the most cheering nature.

Address.—We will give in our next number brother Doniphan's oration, at the anniversary celebration in Natchez.

Sermons.—The sermon on Faith, which we give our readers, is the first of the *triad*, Faith, Hope and Charity. The other two will be given in their order.

The Covenant.—Our next issue will complete the second volume, after which we purpose to be more regular in its publication.

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THE COVENANT.

A

QUARTERLY PERIODICAL,

DEVOTED TO THE CAUSE OF

ODD-FELLOWSHIP.

PUBLISHED BY P. D. G. SIRE ROBERT NEILSON.

Vol. II.] MARCH, 1838. [No. 4.

"But the first of these is Charity."

OUR PRINCIPLES.—No. 2.

"LOVE."

In elucidating the principles of Odd-Fellowship in the last number of the Covenant, we observed that our motto "Friendship, Love, and Truth," was an epitome of them. In the same number, we described Friendship, as applicable to, and practised by the members of the Order; and now devote a few thoughts to "Love," the second of the links fraternal.

The affection of the mind, called Love, may be defined to be, the complacency which the mind feels in the contemplation of that which is agreeable and pleasant; and sympathy with, and benevolence towards those, whose persons, characters, and talents are deserving of our regard.

It is a principle of our nature then—neither good nor evil in itself—other than as it regards the subjects, upon which it is exercised, and the degree of its exercise. It is a *virtue*, when employed upon proper objects, in a proper manner—a *vice*, when employed upon improper objects, in an improper manner.

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The proper exercise of this affection, is of the highest importance to man,—considered as a duty which he owes to God, as an accountable being; or when considered as a means of happiness to himself, as a social being. The objects which should engage man's love will readily be apprehended by considering his creation, his nature, and his destiny.

As the creature of God, he is bound to adore him as his Creator, to submit to him as his Sovereign, reverence him as his Father, and love him as the bountiful donor from whose hand cometh every blessing. As the child of a common parent, man is bound to love his fellow-man, to soothe his sorrows, administer to his wants, shield him from dangers and from insult, and contribute to his happiness, tranquillity, and ease.

God and man, therefore, and those things which are estimable of themselves, on account of intrinsic excellence and conduciveness to happiness, are the great objects which should engage man's love. When the great Saviour of mankind was asked what was the great commandment in the law, he replied —"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first commandment. And the second is like unto it, thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets." Love to God, and love to man, constitute, then, the whole duty of man; and practising these from a pure heart, it matters not to what name, or denomination of religionists a man may belong, or whether to any—he is a subject of the Kingdom of Heaven here, and will be a participant in its glories hereafter.

These comprehensive duties are most particularly inculcated in all our precepts, by all our ceremonies, and all our symbols. We are expressly commanded never to mention the sacred name of God, but with that reverential awe which is due from the creature to the Creator—to adore Him as the great Father and upholder of universal existence; and to evince in our character and deportment that we recognize him as the

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Sovereign over all, to whom we owe allegiance, and to whom we are accountable for all our actions.

We are taught to "love our neighbour as ourselves," and by that term we are not restricted to the narrow limits of our own fellowship—for it is applied to the great brotherhood of mankind—to the common children of our common parent.

Our precepts teach not to "love in word"—not in the mere cold unmeaning and heartless civilities of a heartless world—but to "love in deed and in truth." To superadd to cordiality of expression the unquestionable acts of benignity and kindness.

We are taught to observe the principles of truth and justice, to be kind in our demeanour to all with whom we have intercourse, to compassionate sorrow, and relieve it whenever we can do so, without injury to ourselves or our families—to bind up the broken in heart, to comfort the disconsolate, and to dry the tears of the widow and the orphan. It is true that we pay more especial regard to the needy of our Order, for it must be confessed that we have not many of the wealthy among us—yet with pleasure unmingled with ostentation we can refer to numerous instances in which hundreds have been dispensed by our body upon charities not at all connected with the Order, while in a private capacity the injunction is general to all "not to sit down contentedly to the bounties of Providence, and permit our neighbour to suffer from destitution."

This is the essence of religion! "Pure and undefiled religion before God and the Father is, to visit the fatherless and the widow in their afflictions! and to keep one's-self unspotted from the world." Love to God, is evinced by love to mankind, for "He that loveth not his neighbour whom he hath seen, how shall he love God whom he hath not seen?"

Love to man, is then, the test of love to God, and "He that dwelleth in love, dwelleth in God."

Yet in the face of all these facts—in the face of our principles, open and made known, in the face of our labours of kindness and deeds of charity, it is asserted that we are anti-religious, yea, immoral in our tenets, principles and deeds. It is true that we have never professed ourselves to be a religious

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society—we profess to be a philanthropic society, whose tenets teach men to be moral, charitable, and humane; but I solemnly aver that there is more real religion with us, in our acts and deportment, than with many societies of professing Christians.

I awfully fear that there is a great mistake in matters of religion, with many sects in the world. With some it consists in certain arbitrary dogmas which they have adopted as a church creed, with some it is pharesaical ceremony and pompous display, without affecting the feelings—with others it is mere feeling—and with most, it is pride and vain glory in their own particular sect, uncharitableness to others, and an unholy rivalry—not to do the most good possible, but to proselyte the most sectarians possible.

It is a doctrine with some, that the greater sinner, will invariably make the better saint—and that the great work of religion or conversion, is some mysterious work, miraculously and instantaneously wrought in the feelings; but unfortunately for many, their religion, if religion it can be called, exists, if at all, only in their feelings—we see nothing of it in their action.—Towards all those of a different sect or creed, they exhibit the evil and un-social—not to say un-Christian spirit of intolerance, vindictiveness, and persecution; and even in this enlightened age, if not restrained by the power of the laws, they would be ready to revive the exterminating horrours of the rack and the stake. Since they persecute, and misrepresent each other, it is not strange that they should persecute us.

That course of conduct appears to me to be the most reasonable and religious, which is the result of a due apprehension of the character, attributes and requirements of the Almighty, a proper apprehension of the nature and duty of man—in a word, conformity to the law of love—love to God, and love to man. And any and every man is religious or irreligious, in proportion as he observes or neglects this law—it was well said to the young man who had kept the commandments "Thou art not far from the kingdom of heaven." Away! then, with the arrogance, the folly, and intolerance of those who teach that Odd-Fellowship, which enjoins love and obedience to the great Father of the

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world, and love, truth, justice and mercy to mankind, is calculated to draw away its followers either from sound morality, or from religious rectitude. For every virtuous act performed from proper motives, tends to impress the heart with a sense of goodness, to confirm it in virtue, to refine the moral feelings, to attract the soul to holiness, to assimilate it to God.

Let us continue, then, in our unassuming manner, to illustrate the sincerity and utility of our principles, by the actions of charity, justice, truth, and humanity, and we will in the end outlive opposition, and senseless and unjust detraction. As for myself, I feel an assurance, that a life strictly conformable to our principles will be a life holy, just, and true, and felicitous in time and eternity. Recognizing God, as the father, supporter and final judge of the universe, and mankind, as bound to me by the ties of a common consanguinity, and destiny, may I regard him with one sentiment of love and affection, and order all my actions so as to be conformable to his laws, and in the view of his final approbation; may I regard them, with feelings of fraternal love, promote their interests, increase their joys, diminish their sorrows, afford council to youth, and a prop to the languors of decrepitude and age—staunch the tears of the widow, and give bread to the famishing orphan—let me do these, from purity of principles, and from purity of heart, and I can lie calmly down upon a dying bed, with an honest confidence that my name, though not inscribed upon any sectarian roll, shall be written in the book of God; and that my spirit, unconsecrated by wafer or ministerial absolution, shall meet the approbation of "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

"For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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"HUMAN LOVE."

Oh if there is one law above the rest,
Written in wisdom—if there is a word
That I could trace as with a pen of fire
Upon the unsunn'd temper of a child;
If there is any thing that keeps the mind
Open to angel visits and repels
The ministry of ills—'tis Human Love!
God has made nothing worthy of contempt—
The smallest pebble in the well, of truth
Has its peculiar meaning, and will stand
When man's best monuments wear fast away,
The law of heaven is Love, and though its name
Has been usurped by passion, and profaned
To its unholy uses through all time
Still the eternal principle is pure
And in these deep affections do we feel
Omnipotence within us—we but see
The lavish of his measures in which love is given;
And in the yearning tenderness of a child
For every bird that sings above his head
And every creature feeding on the hills
And every tree and flower and running brook,
We see how every thing is made to love,
And how they err who in a world like this
Find any thing to hate but human pride.

Acrostic—F riendship! pure source of real joys,
R ose of the world, time ne'er destroys,
I n thee the balm for sorrow 's found,
E 'n thine is music's sweetest sound;
N o more then let me roam life's vale,
D oom'd to its ills if thou shalt fail;
S cience indeed may gild my name,
H onour may crown with wreaths of fame,
I n thee alone the power I find,
P lacidly to calm my mind.

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ORATION,

Before the Independent Order of Odd-Fellows, delivered in the Methodist Church, in Natchez, at the Celebration of their Anniversary, April 26, 1837. By T. A. S. Doniphan.

It has been the custom, from time immemorial, to celebrate the interpositions of divine providence which God has been pleased to manifest in behalf of any particular people or nation.

When Jacob, fleeing from Padan Aran, from the wrath of Esau, beheld in his sleep a vision of angels, he set up a pillar on the place where he had rested and poured oil on the top of it, and called the name of the place Bethel—the House of God.

When the Children of Israel, on their way to the Land of Promise, had passed over Jordan with the ark of the Lord, Joshua commanded them to set up twelve stones in the midst of the river, as a memorial of their miraculous passage through the divided waters.

In like manner has every event important to any people, been celebrated by solemn ceremonies, enduring monuments, or public rejoicings,—such as the birth of a nation, the overthrow or discomfiture of an enemy, or the accomplishment of some long wished-for event.

To offer to the Author of all good, some humble tribute of thanks, have we this day abandoned for a short time our retirement; and we have not come forth to mingle with the world in its round of strife, or endeavour by fair arguments to make proselytes to our faith: the one is as foreign from the doctrines of Odd-Fellowship, as the other is incompatible with the humble talents of your speaker: for we come forth in peace and good will with all mankind, and we wish none to join us, but such as are uninfluenced by mercenary motives, unbiassed by friends, and prompted by a desire of being useful in whatever tends to improve the condition of society, and promote the happiness of mankind, by acts of benevolence. To all such, who are considered worthy, I am authorized to say 'seek, and ye shall find;' knock, and the door shall ever be open unto you —of every political tenet or religious creed. So that he be a

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believer in the truths contained in this book of all books,* and a man of strict moral integrity, he will not be questioned as to his side in religion or politics; for we give the hand of brotherlylove to every name and denomination of both. Our object is not to set up one and pull down another side of a particular party, but to diffuse through the earth that divine principle of benevolence, which, if it were in full operation among the intelligences that people our globe, this world would be transformed into a Paradise; the moral desert would be changed into a fruitful field, and Eden would again appear, in all its beauty and delight.

If applause is sometimes bestowed upon worth and eloquence, I hope this generous congregation will grant to humble talent and obscure merit an impartial and unbiassed hearing, while it attempts for a few moments to plead the cause of this Order, for the first time in this city.

'The importance of societies in ameliorating the condition of man, in softening down the asperities of his nature, and in calling forth the latent principles of the mind, is sufficiently obvious to all acquainted with human nature.' Society, in a word, is union and strength, and therefore its advantages need not be further urged. 'No society, we presume, combines greater advantages for rendering itself happy, and at the same time conducing to the welfare of others, than the Order of Independent Odd-Fellows.'

'Man, in his most prosperos conditioun, is subject to strange vicissitudes. One day he may revel in the fullness of his riches—he may even ride upon the whirlwind and direct the storm of worldly prosperity: the next, that fickle goddess, Fortune, as if she delighted in thwarting his efforts, may flee from his wooing, and he be penniless and forsaken. To-day he may walk forth in the pride of his strength and manhood; youthful verdure may deck his brow, health may sparkle in his eye or bloom on his cheek; on the morrow he may be helpless on the bed of sickness or death.

'To obviate in a measure the evils incident to mankind, this

*The Bible.

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Order was established, and it has never yet deceived the hopes of its most sanguine supporters. By the contribution of small sums of money in the days of health and prosperity, a fund is raised to relieve those who are sick, or in distress; and it is given to all who are considered worthy, whether rich or poor —as a right, not as a gratuity.

'By this society being widely disseminated, its sphere of action is broad and useful. If a worthy Odd-Fellow be in a strange land, or at home, and meet with misfortune, his brethren alleviate his distress. Should he be taken sick, their watchful care smoothes his pillow, and ministers to his necessities: and in case of his death, the last sad and mournful duty of man to his fellow-man, is properly and solemnly performed.

'Such and such only are some of the principles of Odd-Fellowship.' and while it shall please Divine Providence to smile on our efforts, we will continue to practise them; and each succeeding anniversary shall find us endeavoring to render some humble tribute of gratitude for our benefits and favours.

With regard to the precise time when this Order was first established, there exists amongst the fraternity various opinions; but that it is ancient, will not be denied by any one acquainted with some of its rites and ceremonies. However ancient the Order, or great the votaries thereof, she rests not her claims to the esteem of the world on that ground. I am aware that it was the maxim of Euripides, that for any thing to be great, or to make an impression on the world, it must have its origin in some famous city. Whether that was a well-received doctrine, even in his day, I will not undertake to say; but hourly experience proves, that in this age of wisdom and intelligence, every thing stands by its own worth, or falls by its demerits.

Leaving to the historian or the curious its age, I shall turn to its introduction into this country, the anniversary of which we now celebrate. The order of Independent Odd-Fellows was first regularly organized and established by Thomas Wildey, who brought documents plenipotentiary from England, and in accordance to power granted thereby, opened the first Lodge in this country in the city of Baltimore, on the 26th day

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of April, 1819. Since then, its success has astonished its votaries, and put to silence many of its enemies. Its numbers in 1831 amounted to ten thousand members, and may now be set down as double that number.

That there are objections to our Order in the minds of any one present, we know not; but lest there should be, I will endeavour to answer some of the most prominent and weighty charges generally urged against it. The first that I shall notice is, that it is a secret society; and the sage conclusion is at once arrived at, that where secresy is there is evil. Had man never forfeited his right to Eden, or imbued his hands in the blood of his brother—had Gethsemane's garden never heard the dying groans of our Saviour, or Calvary's summit been stained with his blood—then would our Order never have existed, and secresy, profound secresy, would have found no place among us: the houseless child of want would not then have wandered amid scenes of plenty, tattered and forlorn, pinched with poverty, exposed to the piercing blasts, and obliged to repose under the open canopy of heaven, for want of a more comfortable shelter: poverty would not have dwelt among us; but every one would have enjoyed a comfortable portion of the bounties of Providence; there would have been no haunts of midnight riot and debauchery in our fair land: no victims of seduction would have crowded our streets; but purity, righteousness, and peace, would have flowed through the world like a river, distributing safety, happiness, and repose. But with the transgression came sin, and with sin came its train of attendant evils—to obviate, in a measure, some of which, is the object of this Order; and so far as secresy is concerned, instead of being a sin, it has justly been ranked among the foundations of virtue. The ancient Athenians, when they assembled at their scanty feasts, or, rather, schools of temperance and wisdom, were so tenacious of their secrets, that so soon as one entered their assembly, he was told by the oldest man in the company, pointing to the door, that nothing said in that room must go out that way. Socrates, of Greece, seems to have had a just view of the value of the tongue's being bridled, and made a noble but abortive attempt

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on his wife Xantippe's; which confirms the truth of the assertion made by St. James—'the tongue can no man tame.' It is also said by the wise man of holy writ—'A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth them; so that to keep a secret, according to no system of morals, either heathen or christian, is considered a sin; but on the contrary, a virtue. If this be not sufficient, our Lodges are open to all who are considered worthy, on the same terms we entered them ourselves. 'Our secresy is not to cloak our sins, but to render more useful those virtues which should characterise every Odd-Fellow. Our proceedings do not and cannot in the least affect those who are not initiated; and, as acts of benevolence constitute our principal business, we do not wish to hold them or the objects of them up to the scrutinzing gaze of a cold and unfeeling world;' but, rather, to act as nearly in compliance with that divine requisition of our Saviour—'When thou doest alms, let not thy left hand know what thy right hand doeth.'

Another objection frequently urged, is, if we relieve the distressed, why confine ourselves to a particular portion of the human family and not give to every one? And again, if we have any secrets, we are selfish to keep them concealed: why not give them to the world, that all may enjoy their advantage? We answer, that we are required to be benevolent to all mankind, but particularly to the brothers of this Order; and as our means are limited, we cannot minister to the wants and necessities of all the world, lest we should soon have nothing for those who are really needy: and certainly we should not be considered selfish for keeping to ourselves that which concerns ourselves only!" And moreover, our constitution and by-laws are open to the world, and we solicit the perusal of them, that each may judge for himself.

The next and last objection that I shall notice, is the exclusion of ladies from our Order; and hence the argument that we do not consider them worthy the honors of our institution. This, like the rest, is a mistaken objection. The very name forms an almost insurmountable barrier, Can the honors of our

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institution, let them be what they may, add a charm to female loveliness? Is it a rational conclusion, that because they are not permitted to share in the strife and toil of war, that they are unworthy to enjoy the benefits resulting from the expulsion of an enemy by deeds of daring and valor, or to place on the brow of the brave the laurels won amid the din of arms upon the ensanguined field? They are not invited, nor even suffered to engage in danger, either by flood or field: and yet it is all cheerfully performed for their sakes, and the crowns thus won are cast at their feet; and we consider ourselves happy when we can bask in the sunshine of their smiles. Not less do we desire your smiles, ladies, than other men. We heartily concide with Mr. Campbell, that

> 'The world was sad, the garden was a wild,
> And man the hermit sighed, till woman smiled.'

We solicit not their labors in the Lodge; but we solicit them to become what is more important to our happiness—what is much more desirable to many of *us*, and what I hope many of this assembly may be—not Odd-Fellows, but Odd-Fellows' wives.

Although Odd-Fellowship may in some of her proceedings be shrouded in mystery, yet its principles, designs, and operations, are all founded on benevolence, kindness, brotherly love, friendship, affection, and all the virtues which exalt the man, and which emanate and flow from the oracles of Divine Truth, and is not in any manner opposed to the duty we owe to our God, our country, family, or selves; but, on the contrary, is in perfect keeping with all law, both religious and moral. We hold as our motto, friendship, love, and truth, and as our shield, temperance and fortitude.

One great object we ever have in view, is the suppression of domestic broils and contentions, and the endeavor to cement, in the closest bonds of affection, brother with brother, that the laws of kindness may swell in their hearts and dwell upon their tongues; and while fanaticism, ambition, and avarice, have set man against his fellow-man, and armed him for the strife, it is the design of Odd-Fellowship to wash in the Lethe-

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an wave every trace of his enmity. Around her altars men of the most discordant principles meet and harmonize: at her communion table, love takes the place of jealousy; friendship of selfishness: avarice and monopoly, which now produce so many jarring contentions and collisions of interest among councils, corporations, and other associations, operate not with us. Our desire is, that serenity, peace, and inclination to please, may appear on every countenance—a mutual exchange of sentiment and generous affection, may circulate joy from one to another, as members all of the same family, animated by the same benevolent spirit, so that we may dwell together in unity. To communicate useful knowledge, to prompt each other to virtuous actions, to point out the different spheres in which each should act, to assist in every kind office, to soothe in distress, and finally, to direct each other in the path to endless life, are objects strictly inculcated by our creed—should animate the breast, and be the unceasing desire of every member of our Order.

My Brother Odd-Fellows: I have endeavoured, in my imperfect and humble manner, to advocate the principles of the Order to which we belong; but had I the words of him whose tongue was touched with hallowed fire—could I speak with eloquence's deepest tones—could I plead with that zeal and heart-thrilling remonstrance that would draw from the eyes of pity big and burning tears, or elicit shouts of applause from the multitude, it would all avail but little. The respectability, dignity, and usefulness of our institution, is to be judged from the conduct of its members, more than from the oratory of its advocates. As, then, our standing in society depends upon our good conduct and upright deportment, so let us live as to be free from any digression from the path of virtue and morality, or any thing that may bring reproach upon our Order. It was the opinion of Cleobulous, when the question of 'which was the best form of government' was proposed at the court of Periander, of Corinth, that the best form was where blame was feared more than punishment. Let us live agreeably to this doctrine—to fear blame more than punishment; and should

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slander, with her envenomed tongue," assail our Order, let us, like the philosopher Plato, rejoice at it as a means of exciting us, to live so that the world may discredit the slander: let us live down any imputation that may arise against us, by living up to the doctrines of Odd-Fellowship: let us put in practice those great virtues so often inculcated in our Lodges—of fitting ourselves for usefulness to our fellow-men, and to prepare for that night of death in which no man can work, and that will enwrap our forms in dust. Let me admonish you to be up and doing while it is called to-day; for our happiness, and the happiness of our fellow-man, is dependent on the exertion and cultivation of those social affections given us by our all-wise and beneficent Creator. Let us live so that the genial rays of our institution may warm and emulate to good actions, hearts that hitherto have been cold and impenetrable, as if encrusted in the snows of Iceland, or congealed by the fitful breezes that ever and anon fanned the top of Mount Ural.

Brothers: let our deportment in the world convince the world how good and pleasant a thing it is 'for brethren to dwell together in unity: it is like the dew of Herman, that descended upon the mountain of Zion; for there the Lord commanded his blessing, even life evermore.' Let us live ever mindful of those great duties so often impressed upon us, which we owe to God, our neighbour, and ourselves,—to God, in never mentioning his holy name, but with that reverential awe which is due from the creature to the Creator; to invoke his aid in all laudable undertakings; to esteem him as our chief good, highest aim, and end of all our enjoyments; and ever recollect that his eye views all our thoughts and actions, that his ear is ever open to our petitions, and hears all we say:—To our neighbours, by acting up to that golden rule laid down in the standard of divine and unerring truth—that of doing unto him as we would he should do unto us:—To ourselves, by avoiding all intemperance and excesses that may impair our faculties, or render us unworthy the dignity of our profession. Finally, brethren, let us assist each other with our best counsel and advice, and betray no confideuce that may be reposed in us: let us offer up

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our warmest petitions for the welfare of each other, and endeavour to square our lives by the words of Divine Revelation. If we strictly adhere to these rules, we shall live respected by our fellow-men, and be better fitted to make that preparation, that will secure to us the enjoyment of eternal bliss beyond the grave.

THRILLING SKETCH.

"A portal of the arena opened, and the combatant, with a mantle thrown over his face and figure, was let in the surroundery. The lion roared and ramped against the bars of his den at the sight.—The guard put a sword and buckler into the hands of the Christian, and he was left alone. He drew the mantle from his face, and bent a slow and firm look around the amphitheatre. His fine countenance and lofty bearing raised a universal shout of admiration. He might have stood for an Apollo encountering the Python. His eye at last turned on mine. Could I believe my senses? Constantius was before me.

"All my rancour vanished. An hour past I could have struck the betrayer to the heart; I could have called on the severest vengeance of man and heaven to smite the destroyer of my child. But to see him hopelessly doomed, the man whom I had honored for his noble qualities, whom I had even loved, whose crime was at the worst but the crime of giving way to the strongest temptation that can bewilder the heart of man; to see thisnoble creature flung to the savage beast, dying in tortures, torn piecemeal before my eyes, and his misery wrought by me, I would have obtested earth and heaven to save him. But my tongue cleaved to the roof of my mouth. My limbs refuse to stir. I would have thrown myself at the feet of Nero; but I sat like a man of stone—pale—paralyzed—the beating of my pulses stopt—my eyes alone alive.

The gate of the den was thrown back, and the lion rushed in with a roar and a bound that bore him half across the arena. I saw the sword glitter in the air, when it waved again it was

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covered with blood. A howl told that the blow had been driven home. The lion, one of the largest from Numedia, and made furious by thirst and hunger; an animal of prodigious power, crouched for an instant, as if to make sure of his prey, crept a few paces onward, and sprung at the victim's throat. He was met by a second wound, but his impulse was irresistable. A cry of natural horror rang round the amphitheatre. The struggle was now for an instant life or death. They rolled over each other; the lion reared upon his hind feet, and with knashing teeth and distended talons, plunged on the man; again they rose together. Anxiety was now at its wildest height. The sword now swung round the champion's head in bloody circles.—They fell again covered with blood and dust.—The hand of Constantius had grasped the lion's mane, and the furious bounds of the monster could not loose the hold; but his strength was evidently giving way; he still struck terrible blows, but each was weaker than the one before; till collecting his whole force for a last effort, he darted one mighty blow into the lion's throat, and sunk. The savage yelled, and pouting out blood, fled howling round the arena. But the hand still grasped the mane, and his conqueror was dragged whirling through the dust at his heels. A universal outcry now arose to save him, if he were not already dead.—But the lion, though bleeding from every vein, was still too terrible, and all shrunk from the hazard. At last the grasp gave way, and the body lay motionless upon the ground.

"What happened for some moments after I know not. There was a struggle at the portal; a female forced her way through the guards, rushed in alone, and flung herself upon the victim. The sight of a new prey roused the lion; he tore the ground with his talons; he lashed his streaming side with his tail; he lifted up his mane, and bared his fangs. But his approaching was no longer with a bound; he dreaded the sword, and came snuffing the blood on the sand, and stealing round the body in circuits still diminishing.

"The confusion in the vast assemblage was now extreme. Voices innumerable called for aid.—Women screamed and

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fainted, men burst into indignant clamours at this prolonged cruelty. Even the hard hearts of the populace, accustomed as they were to the sacrifices of life, were roused to honest curses. The guards grasped their arms, and waited but for a sign from the emperor. But Nero gave no sign.

"I looked upon the woman's face; it was Salome! I sprang upon my feet. I called on her name; called on her by every feeling of nature to fly from that place of death, to come to my arms, to think of the agonies of all that loved her.

"She had raised the head of Constantius on her knee, and was wiping the pale visage with her hair. At the sound of my voice she looked up, and calmly casting back the locks from her forehead, fixed her eyes upon me. She still knelt; one hand supported the head, with the other she pointed to it, as her only answer. I again adjured her. There was the silence of death among the thousands around me. A fire flashed into her eye—her cheek burned—she waived her hand with an air of superb sorrow.

"'I am come to die,' she uttered in a lofty tone. 'This bleeding body was my husband. I have no father. The world contains to me but this clay in my arms. Yet,' and she kissed the ashy lips before her, 'yet, my Constantius it was to save that father, that your generous heart defied the peril of this hour. It was to redeem him from the hand of evil, that you abandoned your quiet home! —yes, cruel father, here lies the noble being that threw open your dungeon, that led you safe through the conflagration, that to the last moment of his liberty, only thought how he might preserve and protect you.' Tears at length fell in floods from her eyes. 'But,' said she, in a tone of wild-power, 'he was betrayed, and may the power whose thunders avenge the cause of his people, pour down just retribution upon the head that dared—!'

"I heard my own condemnation about to be pronounced by the lips of my own child. Wound up to the last degree of suffering, I tore my hair, leaped upon the bars before me, and plunged into the arena by her side. The height stunned me, I tottered a few paces and fell. The lion gave a roar and sprang upon me. I lay helpless under him; I felt his fiery breath—I

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saw his lurid eye glaring—I heard the gnashing of his white fangs above me.

"An exulting shout arose. I saw him rear as if struck, gore filled his jaws. Another mighty blow was driven to his heart. He sprang high in the air with a howl. He dropped; he was dead.—The amphitheatre thundered with acclamations.

"With Salome clinging to my bosom, Constantius raised me from the ground—The roar of the lion had roused him from his swoon, and two blows saved me. The falchion had broken in the heart of the monster. The whole multitude stood up, supplicating for our lives in the name of filial piety and heroism. Nero, devil as he was, dared not resist the strength of popular feeling. He waved a signal to the guards; the portal was opened, and my children, sustaining my feeble steps, showered with garlands and ornaments from innumerable hands, slowly led me from the arena."

CONSTITUTION

OF THE

GRAND ENCAMPMENT OF PATRIARCHS,

O. I. O. F. of the State of Maryland, encamped at the City of Baltimore, under the jurisdiction of the Grand Lodge of the United States. Adopted 3d November, 1832.

ARTICTE I.

The Grand Encampment of Patriarchs of the O. I. O. F. of Maryland, is the supreme tribunal of all Encampments of Patriarchs in said State. It possesses the power of granting charters to Encampments, and of suspending or taking away the same upon proper cause; to pass laws for the regulation and working of subordinate Encampments; to receive, hear and decide finally, all appeals from them or their members; redress grievances and complaints arising therein, and to do all other acts promotive of the interest of Patriarchs of the Order, not inconsistent with the constitution and laws of this State, or the United States.

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ARTICLE II.

Section 1. The Grand Encampment of Patriarchs of the O. I. O. F. of Maryland, shall be composed of all Past Chief Patriarchs, and Past High Priests of the Encampments, lately under the jurisdiction of the Grand Lodge of Maryland, and all Past Chief Patriarchs, and Past High Priests of Encampments, under the jurisdiction of this Grand Encampment, and three Patriarchs of the R. P. D., to be styled Representative Members, to be elected annually by each subordinate Encampment.

Sec. 2. No Past Chief Patriarch or Past High Priest, shall be a member of this Grand Encampment, unless he has been installed and has filled the office passed by him, for a term not less than six months: *Provided, however,* that all such past officers who may have been elected and installed to fill a vacancy, shall be entitled to, and receive all the honours and privileges of their respective stations, as though they had served the full term.

ARTICLE III.

Section 1. The elective Grand Officers of the Grand Encampment shall be—Grand Patriarch, Grand High Priest, Grand Senior Warden, Grand Junior Warden, Grand Scribe, Grand Treasurer, Grand Sentinel, and Deputy Grand Sentinel.

Sec. 2. The appointed Grand Officers shall be those required by the By-Laws of the Grand Encampment.

Sec. 3. The elective Grand Officers shall be elected to serve for the term of twelve months—they shall be elected by ballot, and installed at the regular annual session.

Sec. 4. The Grand Patriarch and Grand High Priest shall be chosen from amongst the Past Chief Patriarchs and Past High Priests. Any member of the Grand Encampment shall be eligible for any of the other Grand Offices.

ARTICLE IV.

The Grand Patriarch shall preside at all sessions of the Grand Encampment; he shall preserve order, and may enfore it by fining the offender; he shall decide all questions of order—an appeal in all such cases, however, may be had to the Grand Encampment. He may appoint any Grand Officer pro tem. in

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case of the absence, death, resignation or disqualification of the regular Grand Officer. He may order special sessions of the Grand Encampment whenever he may deem proper. He shall appoint all committees, unless otherwise ordered by the Grand Encampment. He shall give the casting vote in all cases where the Grand Encampment is equally divided, except at elections of Grand Officers, on which occasions he shall be entitled to a vote with the other members. In cases of emergency he may grant dispensations to subordinate Encampments in all such matters as he may deem promotive of the interests of the Order, not inconsistent with the usages thereof.

ARTICLE V.

Section 1. The Grand High Priest shall preside in the absence of the Grand Patriarch; and when the Grand Patriarch is sick, or absent from the city of Baltimore, he shall possess and exercise all his powers. In case of the death, resignation, or disqualification of the Grand Patriarch, he shall act as Grand Patriarch pro tem. until the next regular session, at which there may be present a quorum, when a Grand Patriarch shall be chosen to serve until the next annual session.

Sec. 2. At the expiration of his term of office the Grand High Priest shall instal the elected Grand Officers.

ARTICLE VI.

The Grand Senior Warden shall assist the Grand Patriarch in the preservation of order, and duties of the G. Encampment.

ARTICLE VII.

The Grand Junior Warden shall open and close the Grand Encampment in ample form, and shall introduce into the Grand Encampment all new members, after an examination of their credentials, if found correct.

ARTICLE VIII.

The Grand Scribe shall attend all regular and special sessions of the Grand Encampment, and record the proceedings. He shall notify all members of the Grand Encampment, of all regular and special sessions. He shall prepare all charters granted for subordinate Encampments, and perform such other duties

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as shall be required by the constitution and laws of the Grand Encampment.

ARTICLE IX.

The Grand Treasurer shall receive and take charge of all funds belonging to the Grand Encampment, and pay all orders passed by the Grand Encampment. He shall submit his books and accounts for examination, whenever required. He shall give bond with security to two members of the Grand Encampment for the faithful discharge of his duties.

ARTICLE X.

The Grand Sentinel shall have charge of the inner entrance to the Grand Encampment, and permit none to enter or depart without the usual formalities. The Deputy Grand Sentinel shall have charge of the outer entrance, and assist the Grand Sentinel in the discharge of his duties.

ARTICLE XI.

Section 1. The representative members of the Grand Encampment shall be appointed in such manner as each subordinate Encampment may prescribe—They shall be appointed to serve for the term of twelve months, from the first day of January in each year.

Sec. 2. In case of vacancies among the representative members, the same shall be filled up by the subordinate Encampment.

ARTICLE XII.

Section 1. There shall be four regular sessions of the Grand Encampment in each and every year; the first shall be held on the first Monday in January, and shall be styled the regular annual session; the others shall be held on the first Mondays in April, July and October, and shall be styled the regular quarterly sessions.

Sec. 2. At all regular and special sessions, the Grand Encampment may adjourn from time to time.

ARTICLE XIII.

Section 1. For every charter to open an Encampment of Patriarchs, the sum of thirty dollars must be paid on delivery thereof, by the Patriarchs applying for the same.

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Sec. 2. No charter shall be granted, unless at a regular or special session of the Grand Encampment, nor then, unless on the written application of seven Patriarchs of the R. P. Degree.

Sec. 3. Every Encampment working under a charter from this Grand Encampment, shall at the commencement of each regular session, pay to this Grand Encampment the sum of five per centum on the whole amount of its receipts and dues collected.

Sec. 4. Should any subordinate Encampment neglect or refuse, at any of the regular sessions, to return or pay the amount of per centum due by it, the Past Officers and Representative members from such Encampment, shall not be entitled to seats in the Grand Encampment until the same be paid or secured; and should it neglect or refuse so to do for two successive regular sessions, its charter may be taken away and forfeited.

ARTICLE XIV.

Section 1. The Grand Encampment shall always be first opened in the Grand Encampment degree.

Sec. 2. All business relative to the degrees of the Encampment, and admission of new members of the Grand Encampment, shall be transacted in that degree.—All other business must be transacted in the Royal Purple Degree.

Sec. 3. Immediately after the Grand Encampment is opened, if there be no new members to admit, or no business relative to the degrees brought forward, it shall be opened in the Royal Purple Degree, and whilst so opened, all Patriarchs of that degree, of regular standing, shall be entitled to visit the Grand Encampment at all regular and special sessions.

Sec. 4. All members of the Grand Encampment must, before taking their seats, receive the Grand Encampment degree, and all Patriarchs in regular standing who have received that degree, shall be entitled at all times to visit the G. Encampment.

Sec. 5. All P. Chief Patriarchs, P. High Priests and Representative members, shall be entitled to receive that degree.

Sec. 6. The Grand Encampment may by its general laws, regulate the conferring of this degree as an honorary one, on Patriarchs of the Royal Purple Degree.

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ARTICLE XV.

Section 1. A quorum of the Grand Encampment shall consist of not less than seven members.

Sec. 2. A member of the Grand Encampment shall only be entitled to a vote, whilst he is a contributing Patriarch in regular standing, of some subordinate Encampment.

Sec. 3. On all questions, other than alterations in or amendments to this Constitution, each member of the Grand Encampment present shall be entitled to a vote, and a majority of votes shall decide.

ARTICLE XVI.

The Grand Encampment may, for gross misconduct unbecoming a Patriarch, fine, suspend or expel any of its members.

ARTICLE XVII.

Section 1. The Grand Encampment may pass general laws, not infringing the Constitution, for the regulation or working of subordinate Encampments.

Sec. 2. The Grand Scribe shall notify each subordinate Encampment of all general laws passed.

Sec. 3. By-Laws may also be passed for the regulation of the proceedings of the Grand Encampment.

ARTICLE XVIII.

All alteratiens in, or amendments to this Constitution, shall be made in the following manner:—They must be proposed at a regular session, and if approved of by four members, the G. Scribe shall within thirty days thereafter, notify each subordinate Encampment of the proposed alteration or amendment; and if, at the next regular session, at which there may be present a quorum, there should be in favour of such proposed alteration or amendment, a majority of two-thirds of the Past Officers present, and also a majority of two-thirds of the Representative members present, then such proposed alteration or amendment shall become part of the Constitution, otherwise be null and of no effect.

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GENERAL LAWS

For the Government of Encampments of Patriarchs, O. I. O. F., of Maryland.

ARTICLE I.

The officers of the subordinate Encampments shall be,—Chief Patriarch, High Priest, Senior Warden, Scribe, Treasurer, Junior Warden, Guardian, Guide; 1st, 2d, 3d and 4th W's, 1st and 2d Guards to the T.,—and such other officers as may be required by the charges, or be authorised by the G. Encampment.

ARTICLE II.

Section 1. Officers of Encampments may be selected or appointed in such manner as may be prescribed by their by-laws. They must serve six months after being elected, excepting where they have been elected or appointed to fill a vacancy, in such case, they are only required to fill the remainder of the term of the officer whose place they fill.

Sec. 2. The Chief Patriarch and High Priest shall be chosen from amongst those officers who have served in either of those capacities, or as Senior Warden, Scribe, Treasurer, or Junior Warden, for the regular term. No Patriarch shall be Senior Warden, Scribe, Treasurer, or J. Warden, unless he has filled some of those offices, or some other office in the Encampment.

Sec. 3. No Patriarch shall be an elective officer of the Encampment until three months after he has received the R. P. D.

Sec. 4. In case a Patriarch is elected to an office for which he has not the qualifications above prescribed, he cannot be installed without a dispensation granted by the Grand Encampment or Grand Patriarch.

ARTICLE III.

No Encampment shall be opened unless there be present seven Patriarchs of the Royal Purple Degree—and all business, except the conferring of the degrees, and installation of officers, shall be transacted in the Royal Purple Degree.

ARTICLE IV.

Encampments shall meet at least once every month. They may hold adjourned and special meetings whenever they deem proper.

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ARTICLE V.

Section 1. No person whatever shall become a member of a subordinate Encampment, until his application has been acted on by a committee, to whom it must be referred, and if the report of the committee be favourable, a ballot shall be taken, and if the applicant is unanimously chosen, he can then be initiated; but if there be one or more black ballots against him, after two ballots, (which are allowed in case he is not unanimously chosen at the first ballotting,) he cannot be received into any subordinate Encampment for the space of twelve months, without a dispensation granted by the Grand Encampment, nor then without the unanimous consent of the Encampment to which he applies for admittance.

Sec. 2. Every Encampment shall, whenever a candidate for membership is rejected, notify immediately all the other subordinate Encampments of the name of the person rejected.

Sec. 3. No degree shall be conferred unless the candidate is unanimously elected to receive it—Such elections shall be by ballot.

ARTICLE VI.

Section 1. Every subordinate Encampment shall, on the first day of the January session of the Grand Encampment, in each and every year, report to the Grand Encampment in writing, a list of all the officers and members thereof, and the degrees of each—Also, a list of all persons who may have been rejected, struck off, expelled, or suspended from visiting during the past year.

Sec. 2. Every Encampment shall, at the regular quarterly sessions of the Grand Encampment, report in writing, the number of members belonging to each, the number of persons initiated during the preceding three months, the number rejected, suspended from visiting, or expelled, and the amount of its receipts during that time; and shall also pay over the amount of per centage due the Grand Encampment.

ARTICLE VII.

At all sessions of subordinate Encampments, after the same shall have been duly opened, no person whatever shall be allow-

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ed to enter, unless some Patriarch present shall vouch that the person applying for admission is a Patriarch of good standing, and a member of that or some other subordinate Encampment —And if there be no one present to vouch for the person applying, the Chief Patriarch shall appoint and direct two or more Patriarchs of the Royal Purple Degree to examine the applicant, and if found duly qualified he can then be admitted.

ARTICLE VIII.

Encampments may pass by-laws imposing fines on officers, for non-attendance at the meetings.

ARTICLE IX.

No Patriarch, whilst under sentence of suspension or expulsion, as a member of a Lodge of O. F. under the Grand Lodge of Maryland, shall be allowed to visit any Encampment under the jurisdiction of the Grand Encampment of Maryland, or be entitled to benefits until he has been reinstated.

ARTICLE X.

Section 1. Any member of an Encampment found guilty of misconduct, by a vote of the Encampment, may be reprimanded, suspended, or expelled, as the Encampment may deem proper, according to the nature of the offence.

Sec. 2. There may be two modes of suspensions—one from the benefits, and the other from visiting the Encampments.

Sec. 3. In all cases where the party found guilty is suspended or expelled, he may appeal to the Grand Encampment; provided the appeal be laid before the Grand Patriarch, within one month after the decision or sentence of the Encampment.

ARTICLE XI.

Any member who may neglect or refuse to pay his dues to his Encampment, within three months after having been notified to do so, may be struck from among the list of members; and he shall not be allowed to visit or become a member of that or any other Encampment, until he has paid the amount of his arrearages, nor then without a unanimous vote of the Encampment.

ARTICLE XII.

Section 1. Every Patriarch shall pay to his Encampment the

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sum of twenty-five cents per month—And the following sums shall be paid for the degrees:—At initiation and first degree, $3; second degree, $4; Royal Purple Degree, $5.

Sec. 2. Encampments may tax their members for the creation of a funeral fund, not to exceed at any time the sum of fifty dollars. And on the amount so raised, the Grand Encampment will remit the per centage.

Sec. 3. In case an Encampment should think proper to appropriate the fines incurred, under their by-laws, to the school fund, under the management of the Grand Lodge of Maryland, this Grand Encampment will appropriate its per centage on such fines to the same fund, and also the per centage on such dues as may be required to be paid by the members of an Encampment for such purpose.

ARTICLE XIII.

Section 1. Every Encampment may, by its by-laws, regulate the benefits to which its members may be entitled.

Sec. 2. No Patriarch shall, in any case, be entitled to any of the benefits, unless he has received the R. P. D., and been a member of the Encampment at least six months.

ARTICLE XIV.

No Patriarch shall receive more than one degree at the same meeting of an Encampment, except in cases where a dispensation shall be granted by the Grand Patriarch.

ARTICLE XV.

It shall be the duty of the Scribes of the Encampments to notify all the other subordinate Encampments, of the names of all persons suspended from visiting, struck from the list of Patriarchs under the eleventh General Law, or who may have been rejected or expelled, immediately thereafter.

ARTICLE XVI.

All by-laws enacted by subordinate Encampments shall be reported to the Grand Encampment—And all such by-laws inconsistent with the constitution, by-laws, or general laws of the Grand Encampment, shall be null and void.

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THE WIFE.

BY DR. PERCIVAL.

He comes not—I have watch'd the moon go down,
But yet he comes not—once it was not so:
He thinks not how these bitter tears do flow,
The while he holds his riot in that town.
Yet he will come, and chide, and I shall weep;
And he will wake my infant from its sleep,
To blend its feeble wailing with my tears.
O! how I love a mother's watch to keep
Over those sleeping eyes, that smile, which cheers
My heart, though sunk in sorrow, fix'd and deep.
I had a husband once, who lov'd me—now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees, from laurel flowers a poison sip;
But yet I cannot hate—O! there were hours,
When I could hang for ever on his eye,
And time, who stole with silent swiftness by,
Strewed as he hurried on, his path with flowers.
I lov'd him then—he lov'd me too—my heart
Still finds its fondness kindle, if he smile;
The memory of his love will ne'er depart;
And he often stung me with a dart.
Venom'd and barb'd, and wastes upon the vile,
Caresses, which his babe and mine should share;
Though he should spurn me, I will calmly bear
His madness—and should sickness come, and lay
It paralyzing hand upon him, then
I would with kindness all my wrongs repay,
Until the penitent should weep and say,
How injured and how faithful I had been.

We may recover out of the darkness of ignorance, but never out of that of presumption.

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TO THE EDITOR OF THE COVENANT.

Dear Sir and Brother:

I herewith enclose a copy of the correspondence had between Franklin Lodge, No. 2, and the Rev. John B. Gildea, of the Roman Catholic Church, of this city, in the case of the late Doct. A. Dunan, with a request that, should it meet your approbation, the same be published in your valuable periodical, not only for preservation but to show the Order at large what shifts our opponents are driven to, so that they may gain a proselyte and deceive the public.

It may be proper to state to you, that the last communication of the Lodge did not appear in the Patriot as intended, owing to the particular entreaties of the widow, and out of respect to her feelings;—although the Lodge would certainly have been excusable in so doing, for, the Rev. John B. Gildea did solemnly promise the widow not to write any thing more on the subject, (after the Lodge had replied to his "Notice,") when lo! the very next day, I believe, appeared the article with his name attached to it.

It is to be regretted, that any religious denomination should so far interfere with the rights and privileges of their adherents, set forth in the Declaration of Independence, and guaranteed by the Constitution of the United States, as to debar them from the obtainment of "LIFE, LIBERTY and the pursuit of HAPPINESS." Whenever a majority of the citizens of this republic shall so far forget the duty they owe to "nature and to nature's God," as to become the servile instruments and willing tools of ambitious men, whether in church or state, then will they be prepared to re-enact the scenes of the dark ages, when man's most deadly foe was his fellow; when the sword, the gibbet and the stake claimed more victims than the grave—and all done for the glory of God; and the salvation, too, of immortal souls. Then will the scenes of the French Revolution again become familiar to us, and our rivers be crimsoned to the ocean with the blood of our best and most virtuous citizens. Then will that hydra-headed monster, the Inquisition, stalk through

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our land, breaking up the social compact; tearing asunder one of the most endearing links that binds us to our mother earth—husband and wife;—for, be it remembered, the instruments of that diabolical wickedness have sworn not to enter into this interesting state, peradventure, lest they should be able properly to appreciate those mysteries ties which make them "one flesh;" because they would then writhe under the agony of an accusing conscience, rising up in continual judgment against them, for discarding from their bosoms those feelings of sympathy for our fellow-creatures, in any degree of suffering, which alone can elevate man to the image of a merciful and long-suffering Creator—"If you love not your neighbour whom you have seen, how *can* you love God whom you have not seen."

The principles of our institution are before the world,—declared, published and sent forth for the inspection of any who may be desirous of obtaining information—which is more than can be said of those religious sects who now so bitterly oppose us. The legislators of the land, after a full investigation, have sanctioned, and given force and effect to our laws; nay, very many of them have united with us in bonds of brotherly love and affection; have released our property from taxation, and given us a name and place among the most favoured associations of the land; have enabled us to carry out the weightier matters of the law,—"judgment, mercy and truth," whilst our opponents have been verily tithing "cummin, mint and anise." Let them not suppose for a moment we dread their anathemas, or entertain any unfriendly feeling towards them—they are only injuring their own people—depriving them while living of that comfortable assistance in case of sickness, which *they* have hitherto refused, but which *we* administer according to our laws, as a right, not as a gratuity; of the consoling reflection, that they will be decently interred, and that the backs of the brotherhood will not be turned upon their widows and orphans.—The Society has prospered, and bids fair to continue to prosper, beyond all former example in this country; being now firmly established in fourteen States of the Union, District of Columbia and Territory of Wisconsin—and numbering more

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than *ten thousand regular contributing members.* Away, then, with all this hue and cry against Odd-Fellowship! gotten up, partly to draw off the attention of the people from scrutinizing too closely the conduct of their official men; and partly, from the desire of lording it over the consciences of God's heritage; that they may be hailed whenever it shall please them to appear in public as demi-gods,—the only source of all knowledge,—and that there is no other way of salvation but through their ostentatious and hypocritical incantations.

AN ODD-FELLOW.

NOTICE.—Whereas, a notice appeared in the morning's paper, signed by the Secretary of the Odd-Fellows, inviting their society to assemble at two o'clock to-morrow afternoon, to attend the funeral of the late Doctor Dunan—and whereas, this notice is calculated to leave a wrong impression upon the minds of the public, and without his or his friend's approbation, it is considered a duty to state, that Doctor Dunan previous to his death relinquished all connexion with the society of Odd-Fellows, nor was it his, nor is it the wish of his friends that they should attend his funeral in that capacity, but would be happy they should attend the funeral of the late deceased as the rest of his fellow-citizens and friends.

May 26th, 1838.

ORDER OF INDEPENDENT ODD-FELLOWS—To redeem a pledge made by the Officers of Franklin Lodge No 2, O. I. O. F., given in the Transcript, of this city, on Saturday, 26th May, and in reply to the anonymous notice which appeared in the Patriot of the same evening, the undersigned, in behalf of said Lodge, beg leave most respectfully to present to the *Order* at large, as well as to their fellow-citizens, the following plain statement of facts, as they occurred in the case of our much lamented and worthy brother, the late Doctor A. Dunan. Immediately upon its being made known to the Lodge, that brother Dunan was confined by sickness, he was waited upon by the officers, and tendered the benefits in such case

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made and provided, which was accepted by him, and the same regularly paid over every week, during his illness, (the last payment being made on the morning of the day of his death.) From the intercourse thus necessarily had, the Doctor steadily manifested the warmest attachment to the institution, and frequently requested, after he had given up the hope of recovery, that his funeral should be attended by the members of the Lodge, to which he was for more than *ten* years attached (being a living example, during all that time, of correct moral deportment, both in his family and in his daily intercourse with the community at large, of which he was one of its brightest ornaments.) After his death, it was intimated to us by a member of the Church, in whose ground he was about to be interred, (and a relative by marriage,) that it would be more agreeable, and also in accordance with the wishes of the family, if the members would appear without their accustomed regalia; this arrangement, from this simple declaration of his, was cheerfully complied with, as we do not interfere with the arrangements made by the family of any deceased brother, and the members of the Lodge were notified accordingly. Such are the reasons why the Lodge acted as they did, and why the public prints were resorted to as a medium of communication. The public will therefore judge of our surprise, not to say mortification, when the "Notice" appeared in the Patriot of the same evening, and the indignation that followed upon the perusal of its contents; it was thereupon determined that the Lodge would not attend the funeral *in any capacity*. Here the subject might be permitted to rest, believing, as we do, that the above statement will fully acquit us, with an intelligent and enlightened community, of any intention, on our part, to "leave a wrong impression upon the minds of the public," but, from a sense of duty which we owe alike to the memory of a departed worthy brother, to the widow and orphans he has left behind him, and also to ourselves, as forming a part and portion of this great and growing Republic, we deem it necessary to state, in conclusion, that had he renounced or "relinquished" all connexion with the Order, it would have debarred his widow and or-

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phans from receiving the benefits which are guaranteed by us to every brother who may die in full membership. Consequently, the widow was waited on, to know whether the facts set forth in said anonymous notice were correct, and whether she had sanctioned its publication; her reply was, that her husband had never intimated any thing of the kind to her, although in conversation with him but a few hours before his death; and as to the publication, she had neither heard of it nor seen it, and requested that a copy should be procured for her. One of his brothers was next waited on, who fully corroborated the statement made by the widow of the deceased, and added, that at one of his interviews with him, he presented him with his regalia, with the request that he would wear it, for his sake.—Other friends of the deceased were waited on, who had hourly access to his sick chamber, within a short period before his death, who invariably stated the same facts. When all the information that could be obtained, was laid before the Lodge, and after a full investigation thereof, they unanimously awarded the benefits to the widow and orphans of the deceased brother, all of which have been paid over.

J. P. HARTMAN, *N. G.*
GEO. H. MATTHEWS, *V. G.*

HENRY F. HEWES, *Secretary.*

Mr. EDITOR:—In your paper of the 6th instant, appeared a paragraph, headed; "Order of Independent Odd-Fellows," reiterating what had been previously said or intimated in a former publication, which like it, is calculated to leave a wrong impression on the minds of the public. Respect for the feelings of the widow and family, had determined me not to notice the publication, which professes, to present "a plain," but which I am sorry to say, not a true nor correct statement of facts. A love for the truth and the station I hold as a minister of the catholic church, will be my apology to the widow and family and to my fellow-citizens for the present brief notice. That Doctor Dunan was a member of the society of Odd-Fellows, and that he may have expressed a wish that they should

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attend his funeral, and that he continued attached to them until the week before his death, has not been nor is it questioned, but that he relinquished it the week before his death, is a fact that cannot be contradicted. Doctor Dunan was raised a catholic and though he did not practice, he never renounced the principles of the catholic. They knew well what the church required of its members. They sent for me the Friday before his death and told me he had made up his mind, and it was his ardent wish to comply with and to conform to all the rules of the church,—and as to the society of Odd-Fellows I have made up my mind to abandon it, give it up entirely, and that it was not his wish as it was not according to the wishes of the church that they should attend his funeral in the capacity of Odd-Fellows; but added, this will not prevent them from attending as friends and fellow-citizens; he moreover, said, I have told this to my wife.—This is the substance, and as nearly as I can recollect the words expressed. This was done of his own accord and without any solicitation on my part, for I had never said a word to him on the subject. Which evidently proves that his mind had been made up and that he knew that it was not in accordance to the wishes of the church to belong to that society. He consequently complied with all the rules of the church and received its rites in the presence of the family and some of the relations. From this time until his death he said nothing to me, nor as far as I can learn to his wife or relations on the subject, for both he and we considered the matter settled. The following morning a notice appeared inviting the society of Odd-Fellows to attend his funeral without regalia, but certainly in the capacity of Odd-Fellows, leaving an impression that he died a member of that society. This was done without consulting the widow or the gentlemen who were appointed to superintend the funeral, and also, with the knowledge that he died a catholic. The widow was apprised of their proceedings and acknowledged to the gentlemen who waited on her that it was not in accordance to his wishes, and agreed with them that they should wait on the Secretary of the Society, to have the notice rescinded and a correction made.—Doctor Dunan, short-

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ly before his death, expressed in the strongest terms to his family, and many who were present, his strict adherence to the principles of the catholic faith, and requested his wife to have his children raised to the same. This is a correct statement of facts from which I leave an impartial and enlightened public to judge and draw their inferences.

JOHN B. GILDEA,

Pastor of St. James's Church.

Baltimore, June 9th, 1838.

ORDER OF INDEPENDENT ODD-FELLOWS.

To the Editor of the Patriot:

SIR—From a deep sense of the duty we owe alike to the institution of which we are members, as well as to sustain the cause of truth, and defend from a *slanderous insinuation*, the character of a member who has gone to that "bourne from whence no traveller e'er returns," we deem it necessary to appear again before the public, in answer to a communication in your paper of last Saturday, signed by JOHN B. GILDEA, *Pastor of St. James's Church.* In order to do this, we shall take it up somewhat in detail, so far as the unintelligible language in which it is presented to the public will enable us to apprehend it.

The Rev. gentleman commences his article by letting the public know what they could not know before, namely, that he was the author of the "Notice," which appeared in the Patriot of the 26th May. We draw this conclusion from the fact of his reiterating, that our publications "were calculated to leave a wrong impression on the minds of the public;" but, we are not left to mere conjecture on this point, as it can be proven by the original document now in our possession, and the testimony of the bearer of it to the paper office, that it was written by the Rev. gentleman in the Doctor's house, and without having shewn it to the widow handed it to her relative with a request to have it published. If the above be correct, (and it cannot be contradicted,) we would ask the Rev. gentleman, how he ascertained it to be the wishes of the family, (meaning, we pre-

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sume, the widow,) that the Odd-Fellows should not attend the funeral?

The Rev. gentleman next asserts, that "respect for the feelings of the *widow* and family, had determined me (him) not to notice the publication, &c." In our humble opinions, had he have had any respect for the feelings of the widow, he would have submitted the "Notice" to her before publication, and not assumed the part of dictator without her knowledge or consent; had this been done, the "Notice" would not have appeared, and there would have been no difficulty about the Odd-Fellows attending the funeral—although he might not have had an opportunity of displaying *his regalia* in front of the procession.

The Rev. gentleman next professes to be sorry that the "plain statement of facts," set forth in our last publication, is neither *true nor correct*, without deigning to enlighten the public by pointing out a single error or misstatement in the whole article; so far from this being the case, he has actually confirmed every assertion there made, as will appear hereafter.

Passing over the Rev. gentleman's love of truth, (which we hope to make appear plain before we have done,) and the station he occupies as a minister of the Catholic Church, &c. &c. we are told that he does not question "that Doctor Dunan was a member of the society of Odd-Fellows;" that he might have expressed a wish that they should attend his funeral, &c. "but that he relinquished it (the Society) the week before his death, is a fact that cannot be contradicted." Now we do most solemnly contradict the Rev. gentleman's assertion, notwithstanding the reverence and esteem in which we hold the ministry of reconciliation, when found carrying out the principles of truth as laid down to them in the "unerring standard of divine wisdom"—and, "out of his own mouth we will convict him."

The Rev. gentleman goes on to state that the Doctor "was raised a Catholic, and though he did not practice, he never renounced the principles of the Catholic." With this we have nothing to do, as we interfere not with any sect or denomination of worshippers, but leave the subject with those whom the Doctor was in the habit of holding conversation, to determine that point.

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Then follow a complete jargon of unintelligible sentences, jumbled together, as we verily believe, with no other design than "to leave a wrong impression on the minds of the public."—We will, however, attempt to decipher a portion of it, to the best of our abilities; should we be incorrect the Rev. gentleman can put us straight in his next. He says, "they knew well what the church required of its members." Who is here meant we are unable to determine. If the Doctor is included, then he appears to have guarded against it, by making it imperative, "that nothing should be said about Odd-Fellowship"—which was complied with. He goes on, "They sent for me the Friday before his death, and told me he had made up his mind, &c." Again we ask, who is here meant? We assert, that it was neither the Doctor nor his family, ("a man's family are they of his own house,") and that the Doctor expressed some little surprise when the Rev. gentleman was announced as being in waiting. From this assertion and what follows he would have the public believe that the Doctor had renounced the Order before he was sent for, which was the week before his death. Now it so happens that it was but *three days* before his death when he presented his brother with his regalia, requesting him to wear it for his sake—that his brother visited him after he had received the ordinances of the church, and that he remarked to him that the subject of Odd-Fellowship had never been mentioned. Indeed, the Rev. gentleman here acknowledges that he had never said a word to the Doctor on the subject.

We are next put in possession of a fact which will probably startle not a few of those members of the Catholic Church, who have been compelled either to withdraw from the institution in this city, or be denied the privileges of the church, that it is only the *wish* of the church that they should not belong to us; consequently, that there is no standing rule, statute or commandment on the subject. The Rev. gentleman then goes on to state, that having complied "with all the rules of the church he received its rites, &c." and "from this time until his death he said nothing to me on the subject, for both he and we considered the matter settled." This is precisely the ground we

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occupy; that from the assertion made above, the Rev. gentleman had never said a word to the Doctor on the subject, and here again reiterated, that from the time of his having received the rites of the church nothing was said, it follows, that the Dr. died in full membership; and had the wishes of his family been consulted, the Order of Independent Odd-Fellows would have attended his funeral.

The next assertion worthy of note is, that the society of Odd-Fellows were notified to attend the funeral without regalia, and "without consulting the widow or the gentlemen who were appointed to superintend the funeral." In reply to this we remark, as we did in our last, that it was at the suggestion of one of the gentlemen alluded to that the officers of the Lodge consented to attend without regalia—taking his word as good authority; deeming it unnecessary to disturb the solitude of the widow in that trying and solemn hour. Further, it was remarked to the same gentleman at the time, in the presence of several persons, who are prepared to substantiate the fact, the possibility that the Order would not be admitted into the church or graveyard even without regalia. The gentleman immediately answered that he had an understanding with the Rev. Mr. Gildea, and that he said he would have no objection. We leave the gentlemen to settle this matter as may best comport with their ideas of the "love of truth."

All that remains of this *delectable* publication we leave in the hands of the widow, believing that she will do ample justice to the parties concerned, and to the satisfaction of any who may wish to have an interview with her on the subject.

Here we submit the matter for the decision of the public, expressing our regret that we should be compelled to defend the character of a departed brother, and the institution to which we belong, through the columns of a daily paper; incurring expense, and thereby abstracting from its legitimate course, the funds raised "to relieve the distressed, feed the hungry, clothe the naked, bind up the broken-hearted widow, and educate the orphans of deceased Odd-Fellows."

June 14. [*Signed by the officers of the Lodge, as before.*]

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THE SLANDERER.

O, MAY the wretch to scandal given,
Be still the most accursed of Heaven,
From ev'ry social circle driven,
With stern disdain;
His envious rotten bosom riven,
With keenest pain.

The fiend, who could in spiteful jest
The honest fame of friend molest,
And fill with grief the virtuous breast,
Where'er he goes,
Be still considered friendship's pest,
The *worst of foes*

WHO IS MY NEIGHBOUR?

BY WILLIAM CUTTER.

THY neighbour? It is he whom thou
Hast power to aid and bless—
Whose aching heart, and burning brow,
Thy soothing hand may press.

Thy neighbour? 'tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succour him.

Thy neighbour? 'tis that weary man,
Whose years are at their brim,
Bent low with sickness, care and pain—
Go thou, and comfort him.

Thy neighbour? 'tis the heart bereft
Of every earthly gem—
Widow and orphan, helpless left—
Go thou, and shelter them.

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Thy neighbour? yonder slave,
  Fettered in thought and limb,
Whose hopes are all beyond the grave—
  Go thou, and ransom him.

Whene'er thou meet'st a human form
  Less favoured than thine own,
Remember, 'tis thy neighbour worn,
  Thy brother, or thy son.

Oh! pass not, pass not heedless by—
  Perhaps thou can'st redeem
One breaking heart from misery—
  Go, share thy lot with him.

ADDRESS

Of Brother Dr. J. S. M'Farlane, delivered at the Anniversary Celebration of the Society of Odd-Fellows, at New Orleans, on the first day of January, 1838.

When I cast my eyes around and contemplate the large and respectable assembly which have congregated to-day at this holy temple; when I discern amongst my audience, the young, the beautiful, and the gay; the aged, and the wise; the orator, the statesman, and the scholar; I am almost inclined to shrink from the honourable duty, which, through the fraternal confidence of my brethren has devolved upon me, and to despair of fulfilling the highly responsible trust which has been placed in my hands; but a confidence, that *that* divine principle of charity, which animated the founders of our Order, still actuates not only their successors, but also the surrounding audience, emboldens me to hope that the cause of Odd-Fellowship will not suffer on this occasion, by the inadequacy of the speaker.

And what have we assembled to commemorate? not the triumphant achievements of distinguished commanders, who marching at the head of resistless armies, have tracked their course by desolated cities, or subjugated nations, or who

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on the red battle field, amid the thunder of artillery, the gleaming bayonets, and the flashing sabres of contending armies, have met and triumphed over their country's enemies, while thousands have been hurried to an undistinguished grave.

We have not assembled to-day to rouse the latent ardour of political partizans, or to stamp with the seal of disapprobation or disfranchisement, all those, who may happen to be opposed to *our* views on national subjects.

We have not congregated on this occasion, to light the discordant torch of bigotry or fanaticism, to kindle the consuming fires of religious intolerance, or to hurl anathemas on all who doubt the superior excellence of our creed.

No! my brethren, we have assembled here to-day, to trace the progress of an institution, based simply upon the pure principle of benevolence, which from the very moment at which it first animated a human heart, has progressed steadily but uniformly, with no adventitious aid save the indomitable enthusiasm of its disciples, until it numbers thousands and tens of thousands of votaries, and has extended to every portion of the civilized world.

The first organization of our Order is lost in the darkness of antiquity.

The term Odd-Fellow, as applied to our Order, has been a source of reproach, under the erroneous impression that it was intended to convey an idea of singularity or eccentricity; but the most profound linguists and lexicographers who have investigated the etymology of the term Odd-Fellow, assures us that the name we bear, ODH, is taken from the language of that people, who triumphed over the conquerors of Rome, and who from the ninth to the eleventh century ruled the destinies of Europe.

The word ode or odh say they (now corrupted to odd) was the term of our designation at that period, having been derived from Germanic origin, and meaning simply military tenure; hence the term of Odd-Fellowship as we are informed was confined to those who held by the honourable tenure of military service, and was employed as the means of preserving the lib-

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erties of the tenantry, from the excessive encroachments and exactions of a despoptic and oppressive nobility.

But we have good reasons for believing, that the antiquity of our Order extends to a period long anterior to the irruption of those barbarious northern hordes, which overwhelmed and desolated the Eternal City; and who after receiving the mysteries of Odd-Fellowship from the conquered, disdaining to adopt an appellation derived from a subjugated people, stamped the Order with their own superscription.

But the professors of Odd-Fellowship do not depend for the reputation of their Order, and the approbation of the communities in which they reside, upon its mere antiquity.

At a period like this when so many intellectual revolutions are occurring, when antiquated prejudices are daily being exploded, and the emancipated mind is hourly bursting from the thraldom of hoary absurdities, we might well venture to confide the reputatiou of our institution to the lives and actions of its present members, and the spirit which actuates them in their transactions with the world and with one another, without entering into historical investigations to demonstrate the antiquity of our Order.

If it could be proved by the opponents of Odd-Fellowship, that not one hundred years had elapsed since the first origin of the Order, it would not detract in the slightest degree from the meritoriousness or respectability of its character.

The same thing might be said of the glorious government under which we live, and under the shadow of whose benevolent institutions, the oppressed and unhappy sufferer of every land may find a shelter from monarchical domination.

But if an institution can be considered more estimable in consequence of its greater maturity, Odd-Fellowship having existed from the remotest periods of recorded time, comprises all that is venerable in antiquity, and demonstrates by its endurance and universality, that it is eminently calculated to fulfil the charitable and benevolent aspirations of the whole human family.

The coexistence of Odd-Fellowship with civilization therefore,

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and the benevolent purposes which it constantly promotes and inculcates in those communities where it flourishes most extensively, demonstrates that its cultivation is calculated to prove a blessing to any people.

In detailing the progress of Odd-Fellowship up to this period, it is unnecessary to trace its European history with a very elaborate minuteness; but I may be permitted to remark, that it has attained in Europe a very elevated position in the estimation of the most enlightened communities, and that its powerful influence in averting or mitigating those calamities, incident to the human family, is universally acknowledged, and its glorious principles have already pervaded England, France, Germany, Austria, Russia, Prussia, and Poland. Indeed, its progress would appear to have been in a great degree commensurate with the liberty of these countries in which its benign influences have been felt. In England especially, there are eight hundred Lodges, with an enormous revenue for benevolent purposes, and in the city of Manchester alone there are 7000 Odd-Fellows.

But it is in our land that the rapid progress of our Order fills us with delight and amazement, not more than twenty years have elapsed since the name of Odd-Fellowship was first lisped on this side of the Atlantic.

A few individuals who had practised the magnanimous precepts of Odd-Fellowship in a foreign land met together and sought to extend its beneficial influences to the home of their adoption.

They were not the affluent nor the powerful; they were not men whose exalted position or abundant resources, would at once have stamped their exertions with the seal of public approbation; they occupied no distinguished civil stations, nor possessed any political authority; they were the unassuming apostles of benevolence, who sought to diffuse in America the benevolent influences of our association.

No gorgeous distended ranks, such as this day greets my vision, accompanied the first foundation of Odd-Fellowship in the United States. The city of Baltimore in the year 1819 first

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received the wandering pilgrims, who were destined to originate and disseminate its sacred doctrines throughout our happy land.

By dint of great exertion and after public notice through the papers of the day, out of a population of 80,000 persons, but five of the dispersed brethren could be found and collected.

Without attracting any attention from the community, or seeking to acquire any notoriety, those humble votaries of the Order opened their first Lodge, and began to sow the seeds of an organized and abiding charity, and their benevolent objects and motives began gradually to be understood and appreciated.

As the number of members encreased new Lodges were successively formed, and a G. Lodge was eventually established.

The benevolent operations of the fraternity were not long confined to a single city or state. Odd-Fellowship soon expanded, and diffused itself through the neighbouring states, progressing and disseminating its kindly influences, and ere long should the same holy zeal, which has so far actuated every member of our fraternity continue to animate them, we trust, that the benevolent principles of our Order, will encompass this widely extended continent.

Already are eleven Grand Lodges in successful operation in the United States, composed of more than one hundred subordinate Lodges, comprehending an aggregate of upwards of ten thousand members, with an immense annual revenue, amounting to upwards of forty-eight thousand dollars, all to be dispensed in the purposes of benevolence; and the states of Maryland, New York, Pennsylvania, New Jersey, Delaware, District of Columbia, Ohio, Kentucky, Virginia, Indiana, Illinois, Missouri, Mississippi, Alabama, and Louisianna, with the territory of Wisconsin, have acknowledged and embraced the sacred principles of Odd-Fellowship.

Thus my brethren have we based the future success of our Order upon a broad and sure foundation, while our standard is firmly and deeply rooted in the soil, and many and great have been the blessings to mankind, in the dispensation of which, by heaven's permission, we have been the humble instruments.

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In the language of a distinguished member of our fraternity it may well be said, that "if all the recipients of our charities could be assembled, we would be startled at the spectacle which has been wrought by our silent and unobtrusive labours in the cause of humanity."

In the short space of five years we have quadrupled in number, and have raised nearly half a million of dollars, for the alleviation of human misery, besides having extended our ranks to the uttermost bounds of our immense republic.

Well then may we celebrate our periodical anniversaries, by assembling to rejoice at their return, and to examine into the amount of human misery which we have alleviated.

The progress of Odd-Fellowship in the west has been commensurate with that of her civil, moral and political institutions.

Ohio Lodge, No. 1, located in the city of Cincinnati, and Louisiana Lodge, No. 1, located in New Orleans, were respectively opened; the former in 1830, and the latter in 1831. In the same year the Grand Lodge of the State of Ohio was organized, and made its first report to the Grand Lodge of the United States in 1832. In that report was conveyed the pleasing intelligence, that "Odd-Fellowship had taken deep root in the west," particularly in Ohio.

The Grand Lodge of the United States passed an unanimous resolution in 1830, vesting the Grand Sire with plenary power, to grant dispensations for the establishment of Lodges in such States or Territories where Odd-Fellows might be found. In conformity with this authority he established Boon Lodge, No. 1, at Louisville, Kentucky, which made its first report in 1833.

In 1836 the number of Odd-Fellows in Ohio had swollen to upwards of 1000, and the report from Kentucky the same year enumerates several hundred members, and four subordinate Lodges. Perseverance Lodge, No. 2, was organized in New Orleans during the year 1833, and is now, together with Louisiana Lodge, No. 1, in a prosperous and flourishing condition, exhibiting conjointly several hundred brethren, with a constant and rapid accession of active and worthy members of our community. In 1835, New Albany Lodge, No. 1, located at New

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Albany, Indiana, and Iowa Lodge, No. 1, at Mineral Point, Wisconsin Territory, were duly opened, and in 1836 Monroe Lodge No. 2, located at Madison, Indiana. Mississippi Lodge No. 1, at Natchez; Western Star Lodge, No. 1, at Alton; Jerusalem Encampment, No. 1, at New Albany, Indiana; and Travellers' Rest Lodge, No. 1, at St. Louis, Missouri, were chartered and established; all of which we are informed, are now in successful operation.

Thus my brethren, have we briefly traced the progress of our Order in the United States, and especially in our beloved west; and we fondly hope that in a few short years, Odd-Fellowship will spread and expand, triumphing over every obstacle which may oppose it until its sublime and benevolent influences shall pervade and encompass the whole Union.

And now, my brethren, permit me to pause and enquire, what are the principles which have animated the bosoms of those ardent apostles of our Order who have achieved so much, and stimulated them to the performance of the incredible accomplishments which I have just narrated? Why are these mystic insignia this day arrayed before us, and these emblematic banners unfurled to the eyes of our community? Why have the bosoms of my brethren heaved with fond exultation, while I have enumerated the unexampled march of our beloved Order, throughout this widely extended republic? What mighty accomplishments—what glorious triumphs do we calculate to perform, when our numbers shall comprehend a majority of the whole population of the United States? I will answer! It is the triumph of benevolence at which we aim—It is the universal diffusion of the sacred principles of "Friendship, Love and Truth," at which we aspire, and to which the whole object and end of all our exertions are directed. It is to heal the wounded spirit of the bereaved widow—to dry the tears of the helpless and abandoned orphan, and to minister the soothing balm of consolation to the sick and the afflicted. What motive can be more pure—what achievement more Godlike?

No wonder, then, from the moment a human being has been admitted to a participation in the high and holy mysteries of

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our Order, by an enrollment among our fraternity, that he appears almost to have undergone a new creation; and that from that moment every selfish principle appears to have been eradicated from his bosom, and every latent power is roused to urge on the glorious dominion of charity and benevolence throughout the whole human family.

If, as Holy Writ assures us, the world shall in latter days be emancipated from the fetters of vice and immorality, and that mankind will be restored to primeval and paradisical purity; may we not humbly hope that our Order, if faithful to its trust, may be the chosen and favoured instruments in the hand of heaven, in bringing about the glorious millenial period which the inspired eye of prophesy has foreseen—when universal virtue, charity and benevolence shall predominate over the whole habitable globe—when

> No more shall nation against nation rise,
> Nor ardent warriours meet with hateful eyes,
> Nor fields with gleaming steel be covered o'er;
> The brazen trumpet kindle rage no more;
> But useless lances into scythes shall bend,
> And the broad falchion in a ploughshare end;
> When lambs with wolves shall graze the verdant mead,
> And boys in flowery bands the tiger lead,
> The steer and lion at one crib shall meet,
> And harmless serpents lick the pilgrim's feet;
> The smiling infant in his hand shall take
> The crested basilisk and speckled snake,
> Pleased the green lustre of his scales survey,
> And with his forked tongue, shall innocently play.

If my audience can accompany the enthusiasm of their speaker, in this glorious vista into futurity, then can no tongue faulter, no hand tremble, no heart grow cold, no matter what difficulties may impede our progress in striving to accomplish this glorious consummation of all our labours.

The great, and indeed the only object which Odd-Fellowship has in view, is the practice and promotion of charity. When I speak of charity, I mean not that ostentatious benevolence which lavishes large gifts from the stores of the donour, in order to obtain the applause and admiration of the world. No, my brethren! I mean that secret and unobtrusive benevolence

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which searches out the afflicted sufferer, and hastens with noiseless step to administer relief and consolation. It is *that* charity, which, looking upon all mankind as God's creatures, pauses not to enquire whether the victim of misfortune came from the east or from the west—from the north or from the south; but hurries with equal alacrity on every occasion, to alleviate their sufferings, and to sympathise with their distress. It is this heartfelt charity, my brethren, which renders the widow's mite more acceptable in the eyes of heaven, than the rich donation of Pharisaical ostentation, which is in many instances utterly destitute of the essential requisites of true charity. For "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing."

Our Order, my hearers, is no religious association—"Do unto others as you would that they should do unto you," is the fundamental basis on which the entire fabric of Odd-Fellowship reposes. It assumes no higher authority than the regulation of the moral action of its members, while it confides an elucidation of the sublime requisitions of the sacred scriptures to the holy ministers of religion. It demands of the neophyte no obligations, which would in the slightest degree violate his duty to his God, his country, his neighbour or his family. It exacts no perilous vows which would implicate his fealty to his spiritual persuasion; for it comprehends and embraces men of every creed, sect, tenet and religious denomination. It repudiates infidelity; but it assumes not that prerogative which the great searcher of hearts has reserved to himself alone. "Judge not that ye be not judged," is the rule of action to every member of our fraternity.

Our Order is no political association—we give no political pledges—we are united by no political bond of union—we aspire not to any political authority. We are bound by our obligations to be obedient to the laws of the land in which we live, and to perform all the duties which can be required of good citizens. In all the multiform circumstances which influence humanity, in the various situations of life, we are pledged to exercise the most rigid impartiality in our transactions with the world, and with one another.

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Ours is to a certain extent a secret association. The mysterious symbols of our Order are all emblems, which point at and allude to moral duties and obligations, the knowledge of which is accessible to all who are desirous of acquiring it, by a participation in those obligations which constitute Odd-Fellowship. Our real secrets are those annals only which record the amount of human suffering which we have mitigated or relieved, and that degree of concealment is adopted in direct accordance with the commands of holy writ, which require of man in the dispensation of his charities, that he should "let not his right hand know what his left hand doeth."

The fairer portion of creation is denied access to our institution, and why? solely because the various charges, reproaches and evil conjectures which have from time to time, in all ages been instituted against masonic and all other secret associations, have warned us to protect the vestal purity of the female character from the blighting breath of suspicion. It is for this reason only that the female sex is excluded from a participation in the sublime mysteries of our Order.

Such my respected audience is the nature of Odd-Fellowship, and such are its duties, requisitions, prohibitions and peculiarities—"To bind up the broken hearted, and to comfort all that mourn—to give unto them that mourn, beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness."

Members of the Independent Order of Odd-Fellows, to you I appeal for the fidelity of the portrait of our Order, which I have so imperfectly sketched; for the truth of the positions I have assumed, and the expositions which I have made.

And now my brethren, in conclusion, permit me to dwell with delight on the great moral spectacle which you this day present to the eye of the philanthropist. A congregation of individuals, collected indiscriminately from almost every quarter of the world, and united together—fraternized by no bond—affiliated by no obligation but that of universal benevolence and love to all mankind. Well may you unfurl and triumphantly wave your mystic banners—well may you display your

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glittering and symbolical regalia on this glorious day. When, during our late devastating epidemic, you proclaimed through the public prints that you had provided an asylum and medical aid for the relief of the sick and the afflicted from every quarter of the world—when at all hours of the day and night I have seen your committees of relief visiting the diseased and dying sufferer—watching by his bed of affliction—quenching the burning ardor of his parched tongue—and smoothing the pillow which sustained his aching head, calming his distempered apprehensions, and soothing his anguish by the kind consolations of sympathy and benevolence. Then, no waiving banner heralded the approach of the member of our Order to the house of mourning or the bed of suffering. No gorgeous insignia decorated his body to announce that he was engaged in the holy purposes of mercy. No, silently and unostentatiously, he pursued the even tenor of his Godlike course, unnoticed by the world, making no imposing display or parade, and seeking no recompense but an innate sense of the fulfilment of his sacred obligations; no reward but the smiles of an approving conscience.

Go on my brethren in the high and holy course which you have marked out for yourselves; faulter not, be not deterred or discouraged by difficulty, or even by opposition; but bear always in mind, in the fulfilment of your arduous but exalted duties, that "The quality of charity, like mercy, is not strained; it droppeth as the gentle rain from heaven upon the place beneath. It is twice blessed, it blesseth him that gives and him that takes. 'Tis mightiest in the mightiest. It becomes the throned monarch better than his crown. His sceptre shows the force of his temporal power, but charity is above this sceptred sway. It is an attribute of God himself!"

Ability.—In learning the useful part of every profession, very moderate abilities will suffice; even if the mind be a little balanced with stupidity, it may in this case be useful. Great abilities have always been less serviceable to their possessors, than moderate ones. Life has been compared to a race; but the allusion still improves, by observing that the most swift are the least manageable.

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SERMONS,

BY THE LAY PREACHER:

Addressed to the Independent Order of Odd-Fellows.

No. 3.—HOPE.

"Hope we have as an anchor of the soul."

Brothers:—Few subjects have engaged so much attention as hope. Its character and influence have been dwelt upon time after time—its ability to sustain, amid the most unpromising circumstances and to be the firm prop of the soul, when its last stay has gone, form a theme, on which the richest imagination delights to dwell. The strongest power of the spirit here finds a luxurient pasturage, where it may feed forever. Parnasses has yielded its lovliest flowers to adorn it—the treasures of language have been exhausted in evincing the beatitudes that follow in its train.

Often, however, as this subject has been treated, it still presents attractions. Though it has been held up in such a variety of lights, yet it has not lost its charm. The feelings still rejoice to turn to it, for how can the mind ever cease to be interested in that, which is the fountain of its pleasures—the spring in the desert of life, where the traveller may refresh his weary frame! How can hope ever become as a careless sound!—Could we separate the future from our thoughts and contemplations, and confine our views within the narrow horizon that the present raises around us, this subject might be treated with indifference. While we have minds that love to roam over the unrevealed future, we cannot fail to regard hope as a theme full of interest.

Hope! It is an unfailing mine of consolation. It is the firm and unalterable friend, that no change in circumstances can render unfaithful. It is the earliest feeling of our bosoms—the quick pulse of childhood beats more rapidly under its influence. Youth and manhood love to hear its silvery tones, for they whisper of bright hours and happy seasons. Age, leaning on

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its staff, becomes stronger from its support. It gives strength in the last moments. Amid the gathering gloom of dissolution, it brilliantly shines, like the beautiful star, that glows in the placid smile of the departing day. It is the first to cheer and the last to forsake us.

If hope, considered merely as a general principle or passion, be so excellent in its operations, what shall we say of that hope which abides in the bosom of the Christian, and blesses him through the entire course of his existence? How shall imagination be so strengthened as to enable it to furnish a just description of its vigor and blissfulness?

Let us dwell upon it for a short time. Passing over many observations, that we might make upon this subject, we will proceed to notice—

I. The character of the Christian's hope.

All the passions of the heart are distinguished by certain features. It is by these that they are known, and hence we are able to refer conduct to its proper source. The hope of the Christian is peculiar. There is no passion or principle in the unrenewed bosom similar to it. Every man has hope, it is true, but the hope of the virtuous springs from a source and rests upon a foundation different from any thing else. What other hope takes eternity in its embrace? What other hope has God and all good for its objects? What other hope is not liable to disappointment? What other hope is unmixed with fear, having the pledge of eternal truth for its fulfilment?

Several things are here worthy of observation.

The hope of the Christian is pure. What says John on this point? "And every man that hath this hope in him purifieth himself, even as he is pure." The great design of Christianity is to make our hearts pure. Nature has left us under the dominion of corruption. Evil has tainted the blood that runs in our veins—obliterated the image of our Maker, that our brows once bore, and enthroned iniquity in the highest seat of our bosoms. Grace is intended to destroy the pollution that belongs to us, and makes us "*new creatures.*" The operation of the Spirit extends to our hopes. It entirely changes them. They

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cease to be what they once were. They assume a different character, and flow in another channel. However moral we may be before conversion, our hopes are fixed on unholy objects, and hence, borrowing their complexion, they are unholy. It is religion alone—the religion of the despised Nazarene—that elevates and purifies human hope. The wicked spirit places us upon the pinnacle of the world's temple, and shows us all the glory that it possesses. Hope is invited and urged to embrace it. She throws her arms around its objects, and presses them to her bosom, as though they were invaluable. Did she not know that they were impure? Alas! she dreamt not of it. She fancied that they were suitable for her, but in a moment of disclosure the artificial covering drops and they are seen to be flowers that hid the slimy serpent beneath their painted petals. The angel of truth, clad in the dazzling vestments of heaven, and surrounded with the ripened honours of eternity, takes our reluctant hand and conducts us to the summit of Pisgah. Stretching before us is the goodly land of promise, all beautiful in the smile of God, and rich with the fruits of a blessed harvest. Whatever imagination can conceive and the ardent heart desire, it shows and invites us to receive. We yield to its gentle solicitations. We part with the world that tantalized us, and henceforth we vest our hopes upon things spiritual and divine.

The hope of the Christian is strong. Liable as the hope of the man of this world is to defeat, it must necessarily be feeble. It is like a plant whose roots are very near the surface of the earth—it requires but a slight storm to overthrow it. Every thing here is fraught with uncertainty. Instability is written on all objects. Hardly are they in our grasp before they are gone. And yet, such is the foundation on which the hand of hope would rear her lofty temple. Such is the basis on which thousands are standing. Is it so with the Christian? His hope is strong. The universe has not a firmer pillar to support it, than has his hope. Whatever might there is in the arm of Omnipotence, is promised to fulfil all his expectations, and hence his hope is strong—as strong as the word of Jehovah, sealed by an oath, can make it. What has he to fear?

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The hope of the Christian is joyful. Is it not? Answer, is it not? I would that the spirits of the apostles were around me—I would that the noble army of martyrs were near me—I would that the "innumerable company" which has gone up to heaven "through much tribulation," were present, that I might have from them a reply to this question. Had not their hope been joyful, what could have sustained them, when their sky grew dark and their spirits sad? Had not their hope been joyful, what could have reconciled them to every species of danger and death? Tell us—what? Wherever you find a Christian, if he has hope he is joyful. I care not whether you meet with him in sickness or in health—in prosperity or in adversity, he is happy, for what are temporal events to him? Are his fortunes laid up here? Is his heart here? The midnight storm may obscure the beautiful stars that are stationed all over the sky, but the star of hope cannot become dim. The clouds part as they approach it. It shines with a steady radiance, for it derives its light from the source that illumines the city of God—the New Jerusalem above.

II. The foundation of the Christian's hope.

All hope must have a foundation. Proportionate to the strength of this foundation is the vigour of hope. The hope of the pious is placed upon a basis, firmer far than that which supports the "eternal hills." It is the atonement of our Lord Jesus. Had not he expiated our sins "in his own body upon the tree," could we have ever felt this invigorating hope? no more than the condemned spirits, who dwell in a darkness now as deep as it was when first it closed around them. Whatever there is pleasant in our thoughts of the future, flows entirely from the Saviour of sinners.

Infinite wisdom could devise no other way by which the salvation of our race could be secured. Impossibilities rested on every path beside. Had Gabriel given himself for us he could not have saved us. None but he who came was able to execute this plan, so glorious in its formation. Through him we have hope. The angel of justice has fled from the gates of Paradise. They are again unfolded, while above them the bright-

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est of the glorified linger and welcome, in their own sweet melody, all to the tree of everlasting life.

Let this truth be fixed in our minds. We are indebted to the Saviour for our hope. When we feel its high and holy influence—when we are enabled by it to place our feet triumphantly upon the necks of our foes, let us remember that it is to another, even the "Lord from heaven," that we are indebted for it.

Who would desire a better foundation than this? Can the votaries of other religions show as good an one? Idolater, what is thy hope? Mahommedan, what is thine? Have ye the "Rock of Ages" to lean upon? Have ye Omnipotence for your sure defence? Rejoice, Christian rejoice, for you are exalted high above all!

The whole world may build upon it but it will not sink. Every soul of Adam's race may trust himself to it. If ye choose, rear up your spiritual temple to the very heavens, and let it overlook the clouds that hang afar off. Will it tremble on its base? Will any thing move it? As soon might you talk of a summer's wind overthrowing a mountain!

Here the good of all ages have built. Neither distress nor dangers moved them. When circumstances were unpromising, they found it a secure place. It afforded them happiness at all times and in all situations. It was their health in sickness and their joy in sorrow—their freedom in the dungeon—their life even in death.

Reflections.—If any thing manifests to us the goodness of God, it is the bestowment of the inestimable blessing of hope upon us. We see the goodness of the Creator every where.—It is written on the leaves of the trees and the flowers of the garden. It is engraven on earth and heaven. The voices of nature utter it. It is heard in the song of the seasons and echoed by the angels above. But how particularly illustrious does the goodness of God appear in the endowment of our minds with the passion of hope? How kind has he been in giving us no less a foundation for it than Jesus Christ! Were every other display of his goodness to depart and leave only this, it would serve to evince to all the universe that *God is Love?*

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How do we appreciate his goodness? Do we cherish thankfulness? Are we labouring to make a return to him? Alas, for us—we have forgotten the source of all our mercies—we have treated God as if we had no sensibility to realize our obligations to him. How wrong is this? "Enter not into judgment with us, O Lord, our God!" "Spare thy people and bless thy heritage!" Instead of placing our hopes upon things that are holy, we fix them on the fleeting things of sense and show, that are, even at this moment, while we stand watching from the shore, passing away on the rapid waters of time. If angels be the observers of our conduct—if they can ever withdraw their minds from celestial subjects and turn them to this world, with what astonishment must they contemplate us, neglecting the riches and the honours of eternity—riches and honours for which Jesus bled—and clinging to the vile corruptions of our present state. Oh what madness—Oh what folly! The counsels of hell must condemn it!

HOPE TRIUMPHANT IN DEATH.

CAMPBELL.

UNFADING Hope! when life's last embers burn,
When soul to soul, and dust to dust return,
Heaven to thy charge resigns the awful hour!
Oh! then thy kingdom comes, Immortal Power!
What though each spark of earth-born rapture fly
The quivering lip, pale cheek, and closing eye!
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day—
Then, then, the triumph and the trance begin!
And all the Phœnix spirit burns within!

Oh! deep-enchanting prelude to repose,
The dawn of bliss, the twilight of our woes!
Yet half I hear the parting spirit sigh,
It is a dread and awful thing to die!
Mysterious worlds, untravell'd by the sun!
Where Time's far-wandering tide has never run,

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From your unfathom'd shades, and viewless spheres,
A warning comes, unheard by other ears.
'Tis Heaven's commanding trumpet, long and loud,
Like Sinai's thunder, pealing from the cloud!
While Nature hears, with terror-mingled trust,
The shock that hurls her fabric to the dust;
And, like the trembling Hebrew, when he trod
The roaring waves, and called upon his God,
With mortal terrors clouds immortal bliss,
And shrieks, and hovers o'er the dark abyss!

Daughter of Faith, awake, arise, illume
The dread unknown, the chaos of the tomb!
Melt, and dispel, ye spectre-doubts, that roll
Cimmerian darkness, on the parting soul!
Fly, like the moon-ey'd herald of Dismay,
Chas'd on his night-steed by the star of day!
The strife is o'er—the pangs of Nature close,
And life's last rapture triumphs o'er her woes.
Hark! as the spirit eyes, with eagle gaze,
The noon of Heaven, undazzled by the blaze,
On heavenly winds that waft her to the sky,
Float the sweet tones of star-born melody;
Wild as that hallowed anthem sent to hail
Bethlehem's shepherds in the lonely vale,
When Jordan hush'd his waves, and midnight still
Watch'd on the holy towers of Zion hill!

Soul of the just! companion of the dead!
Where is thy home, and whither art thou fled?
Back to its heavenly source thy being goes,
Swift as the comet wheels to whence he rose;
Doom'd on his airy path awhile to burn,
And doom'd, like thee, to travel, and return.—
Hark! from the world's exploding centre driven,
With sounds that shook the firmament of Heaven,
Careers the fiery giant, fast and far,
On bickering wheels, and adamantine car;
From planet whirl'd to planet more remote,
He visits realms beyond the reach of thought
But, wheeling homeward, when his course is run,
Curbs the red yoke, and mingles with the sun!
So hath the traveller of earth unfurl'd
Her trembling wings, emerging from the world;
And, o'er the path by mortal never trod,
Sprung to her source, the bosom of her God!

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COUNTRIES OF EUROPE.

COUNTRIES.	*Contents in Sq. Miles.*	*Population*	*Governm.*	*Religion.*
Russia	2,000,000	58,000,000	Absolute	Greek Church.
France	205,000	32,509,742	Constitu.	Catholic.
Austria	258,000	33,061,610	Absolute	Catholic.
Prussia	107,000	13,842,000	Absolute	Protestant.
England	58,000	14,180,591	Constitu.	Protestant.
Turkey	206,000	9,000,000	Absolute	Mahometan.
Sweden	180,000	2,771,252	Constitu.	Protestant.
Norway	120,000	1,050,132	Constitu.	Protestant.
Spain	183,000	13,950,000	Constitu.	Catholic.
Portugal	38,800	3,530,000	Constitu.	Catholic.
Ireland	30,000	7,943,940	Constitu.	Protestant.
Bavaria	30,977	4,037,017	Constitu.	Catholic.
Sardinia	29,534	4,300,000	Absolute	Catholic.
Belgium	13,000	3,791,000	Constitu.	Catholic.
Holland	11,100	2,745,000	Constitu.	Protestant.
Scotland	29,600	2,363,842	Constitu.	Protestant.
Denmark	22,000	2,049,000	Estates	Protestant.
Hanover	14,720	1,549,000	Estates	Protestant.
Roman States	17,572	2,592,329	Absolute	Catholic.
Saxony	7,200	1,497,000	Constitu.	Protestant.
Wirtemberg	7,500	1,562,033	Constitu.	Protestant.
Baden	5,800	1,201,300	Constitu.	Protestant.
Tuscany	8,759	1,275,000	Absolute	Catholic.
Greece	21,000	752,000	Constitu.	Greek Church.
Naples	43,052	7,434,300	Absolute	Catholic.
Parma	2,250	440,000	Absolute	Catholic.
Lucca	434	145,000	Absolute	Catholic.
Modena	2,145	400,000	Absolute	Catholic.
Switzerland	15,000	2,013,000	Republic.	Prot. & Cathol.
Andorra	192	15,000	Republic.	Catholic.
Cracow	500	117,800	Republic.	Protestant.
San Marino	22	8,400	Republic.	Catholic.
Ionian Islands	1,310	192,848	Republic.	Greek Church.

Appearances are very deceitful; it frequently happens that grief and anxiety lie hid under the golden robes of prosperity, and the gloom of calamity is cheered by secret radiations of hope and comfort; as in the works of nature, the bog is sometimes covered with flowers, and the mine concealed in the barren crags.

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FACETIÆ.

SYMPATHY—Do you intend to go to the funeral of poor Mrs. B— to morrow? asked one lady of another at a morning visit.

"Why I cannot exactly say. Are there many hacks engaged?"

"Yes, a great number."

"Then I believe I shall go and take the children, for the poor little creatures hav'nt had a ride for the last six weeks.

SHORT AND SWEET—"I can't speak in public—never done such a thing in all my life," said a chap the other night at a public meeting, who had been called upon to hold forth, "but if any body in the crowd will speak for me I'll *hold his hat.*"

A gentleman recently travelling in the country called out to a boy, "Where does this road go to my lad?" "Well, I don't know where it goes, but its always here when I come along."

A little girl seeing a goose with a yoke on, exclaimed, 'why ma, there's a goose got corsets on—it walks like sister Sally.'

A dandy asked a lady what kind of whiskers she thought most *becoming*—such, said she, as seem soonest to *be-going.*

A loquacious tailor having asked a Quaker in what fashion he would be measured? "In silence," was the solemn reply.

RECEIPTS—*Baltimore,* VOL. I., Wm. Watts, Jacob Weaver, George Harman, Jno. Berger, Elias Ford, Isaac G. Roberts, Peter Williams, H. W. Bool, Jr. VOL. II.—G. Lodge of Maryland $20, George Harman, John Berger, D. F. Morris, Chas. Sisco, G. F. Fifer, G. W. Stauffer, Mrs. Arabella Dubois, Rob't Hays, Elias Ford, Conrad Souder, Isaac G. Roberts, David B. Smull, Garret Osborn, G. F. Buhre, H. W. Bool, Jr.

Cambridge, Md.—Dr. Anthony C. Thompson, Wm. Cox.

Trenton, N. J.—VOL. II., Wm. C. Branin, Peter Howell, S. B. Scattergood, Henry C. Boswell, Samuel L. Moore, Richard Cambell, Samuel Simons, Wm. Freeman, David Witherup, Joseph Witherup, D. S. Anderson, P. H. Boswell, D. Useter, Thomas J. Strong, Edward Manning, John Cortleyou.

Steubenville, Ohio—VOLS, I. and II.—Wm. Brooker, James O. Neal, Wm. L. Cooper, Adam J. Leslie, H'y Wheeler, Thos. J. Quimby, James Atkinson, David Wilkins, J. W. Dawbins, Robert Shearer, John Kell, Ja's M. Thomas, Jefferson Lodge No. 6, William McConnel, I. W. Armstrong, I. Bolin, Joseph Kenady, Thomas Carrell, Samuel A. Patterson, John T. Kooxen, Bro. Kirk, A. Hebom.

Louisville, Ky.—VOL. II.—John Thomas, on account, $25.

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THE COVENANT.

In presenting to our readers the last number of the second volume of the Covenant, we take occasion to announce that the publication will be continued, although we have never been adequately reimbursed for the expenditures which we have made. It is to be hoped that a publication of vital importance to Odd-Fellowship, in binding together its distant communities, diffusing information, repelling aspersion, and removing prejudices from the minds of the public, will not be permitted to languish for support; but that the Order, collectively and individually, by Lodges and the several members will endeavour, by giving extensive circulation to the organ of the Order, to spread the influence of the benevolent principles by which we are actuated.

We earnestly call upon all agents to make immediate returns of funds in their possession; and urge upon subscribers in arrears, the justice and the necessity of a speedy settlement of their claims.

The new volume will contain all necessary information upon the work of the Order, besides an agreeable miscellany of tales, poetry, &c. As we understand that the Sermons upon the Order have given satisfaction, they will be continued—also tabular *exhibits*, similar to "The Sovereigns of Europe," and the one which appears in the present number of the Covenant.

Grand Lodge of Maryland—At the late quarterly communication of this Grand Lodge, the only business of importance transacted was the reception of reports, the revision of the general laws governing subordinate Lodges, and the election of a representative to the G. Lodge of the U. S. P. G. M. Robert Neilson is the representative elect.

Documents—The editor acknowledges the receipt of a letter and certain documents from Albany in New York, which he has addressed to the Secretary of the G. Lodge of the U. S.

Address—Will some of the brethren at Easton procure us an account of the late procession, and a copy of the address delivered during the same, for publication.

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